ADELIA GROESBECK LAMBERT

ABSTRACT

A family named Groesbeck with pre-colonial Dutch New York roots re-settled in Ohio, where they met the Mormons. They met them again in Augusta, Iowa and joined the new church. Young Adelia Groesbeck married an Englishman named John Lambert, and they took a circuitous route to Kamas, Utah, leaving her family and half of John's behind. Read her history in the context of her neighbors and historical events.

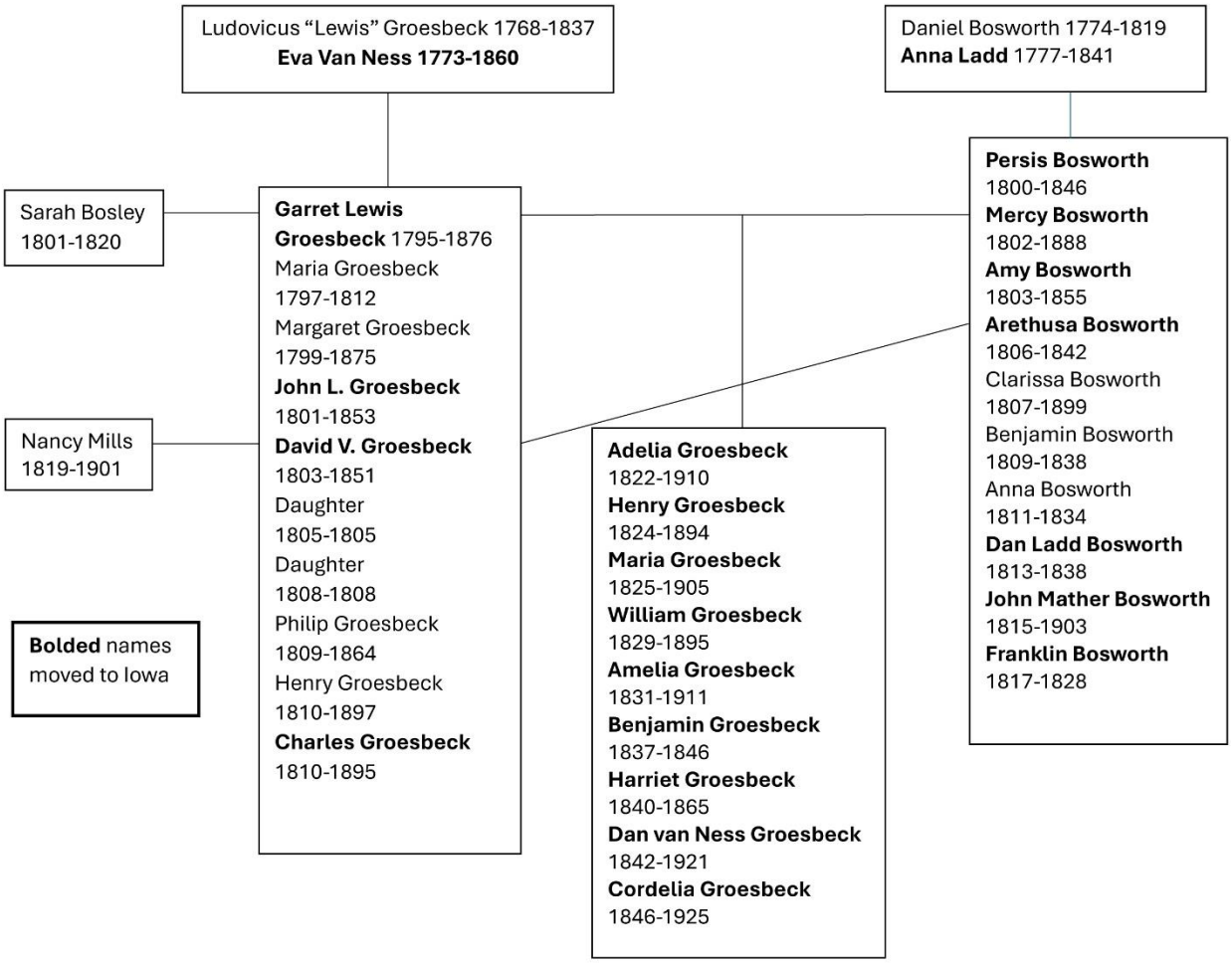
Kim Bateman

Spring City, Utah, October 2024

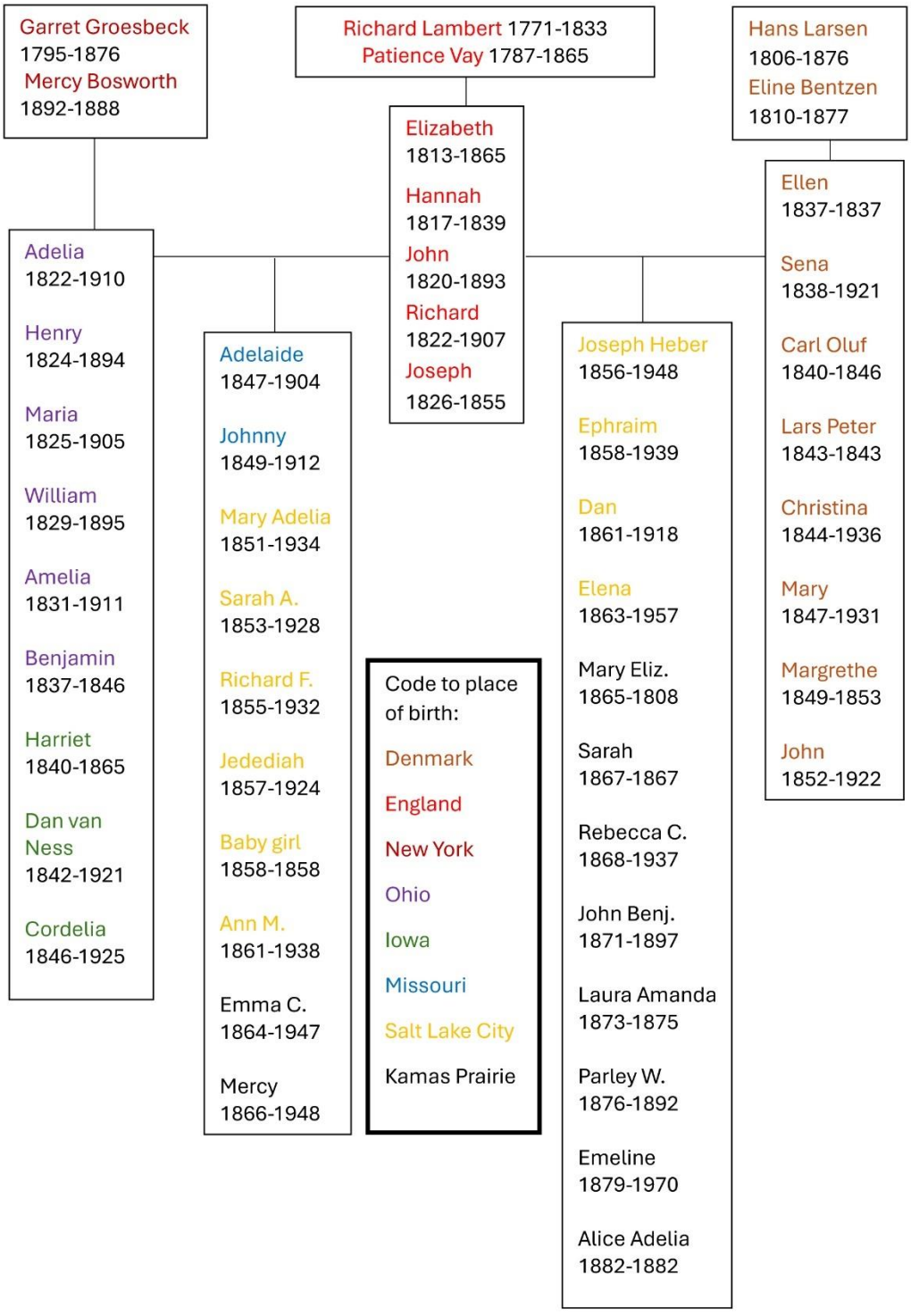
Contents

Groesbeck and Bosworth Families....3
John Lambert Families....4
Chapter One -- New York....5
Chapter Two -- Ohio....7
Chapter Three -- Iowa....16
Chapter Four – Missouri....31
Chapter Five – Salt Lake City....45
Chapter Six -- Kamas....66

Groesbeck and Bosworth Families



John Lambert Families



Chapter One -- New York

Over a decade before the Pilgrims landed in Massachusetts Bay, the explorer Henry Hudson was forced to stop near present day Albany, New York when the river that now carries his name became too shallow to navigate. His quest to find a northwest passage to Asia thus thwarted, he claimed the river and its valley for the Dutch East India Company and returned to Amsterdam. Twelve years later, the Dutch *West* East India Company was founded, intent on exploiting North America, and in 1624 the West India Company brought 18 Dutch families to the site where Hudson had landed and built Fort Orange as a fur trading post.

That year Nicolas Jacobse van Rotterdam was born in the Netherlands. Nicholas grew up as a carpenter who wished to become a fur trader. When he was 28 he married Elizabeth Steffens and brought her to New Amsterdam, now known as New York City, where they lived about three years before moving 150 miles up the Hudson River to Fort Orange and adopted the surname Groesbeck.[1]

Forty years later the British captured Fort Orange and renamed it Albany. There were 82 families living there at the time including the Groesbecks. Nicholas and Elizabeth's ninth child, Johannes Claase Groesbeck was born at Albany and baptized at the Dutch Reformed (Calvinist) Church. Johannes' sixth child, also named Nicholas, was born there in 1667.

Johannes Nicholas Groesbeck, the grandson of the younger Nicholas was an early settler in Schaghticoke,[2] a group of farms about 20 miles north of Albany.

Adelia Groesbeck's grandfather, Lucovicus "Lewis" Groesbeck, who was born in Schaghticoke on October 8, 1768, was a teenager when his father, Johannes Nicholas Groesbeck, served in the American Revolution. After the war, part of the area was surveyed into lots and organized as a town, and Rensselaer County was formed in 1791. Many immigrants from England and Ireland settled there.

Adelia's father, Garrett Lewis Groesbeck,[3] was born in Schaghticoke February 1, 1795, the oldest child in his family and a member of the sixth generation of Groesbecks. The town was in Rensselaer County, which was formed in 1791 from land taken from Indians who had sided with the British. He was baptized in the Dutch Reformed Church at the age of 18 days.

Garrett's sister Maria was born in 1797 and died as a teenager in 1812. Another sister named Margaret died as an infant in 1799. By the time his brother John was born on July 3, 1801, Garrett was six. His brother named David was born two years later. These three brothers will play a major

---

[1] Pioneer Nicholas Jacobse Groesbeck, *FamilySearch* Memories MH4Z-ZPM.

[2] Governor Andros of New York planted a tree in 1695 at the junction of the Hoosic River and Tomhannock Creek "where the waters mingle" symbolizing peace between the English, the Dutch, and the Mohicans, who had settled there as refugees from New England. The place was called Schaghticoke, after an earlier tribe. Around 1754 the Mohicans left, after which the land became inhabited by Dutch settlers from Albany including Johannes Nicholas Groesbeck.

[3] Garrett's name is spelled in a variety of ways. *FamilySearch* uses Garret, which is the spelling on his christening document in the Dutch Reformed Church. On his first marriage document the spelling is Gherit, but Garrett on his second marriage a year later. I will use Garrett.

role in this story. Two more sisters died young. A fourth brother named Philip was born in 1809. Only Philip stayed in New York his whole life, dying in 1864.

The population of Schaghticoke was 2,492 in the U.S. census of 1810. By then the family had moved 15 miles northeast to Cambridge, New York in Washington County, where Garrett's next brother Henry was born. Cambridge had been developing economically after the Revolutionary War thanks to new turnpikes, canals, and a large flax industry.

When the War of 1812 broke out Garrett was 17 years old, which bound him to serve in the New York militia. A Revolutionary soldier named Garrett M. Groesbeck was paid $41.93 for New York Militia service September 8 to December 11, 1812. He was an ensign, the lowest rank of commissioned officer in a regiment, each of which had about 1,000 men and was led by a captain, a lieutenant, and an ensign. There were 46 infantry regiments including the 13th Regiment of men from New York. However, at least two men named Garrett Groesbeck lived close to Albany at that time. Our Garrett was Garrett *L*. Groesbeck and only 19 years old at that time, young for a commissioned officer, so this may be another person.

I could not figure out exactly when Garrett left New York to look for opportunities in the new state of Ohio. It had to be later than December 11, 1814, his last day in the military (if that record is really his). The war officially ended February 17, 1815. By then Garrett was 20 years old and probably left as soon as his younger brothers John and David could run the farm—they were 12 and 14. But it is possible that he left as late as 1818. Charles Groesbeck, Gerritt's youngest brother, was born October 13,1819, when their mother Eva Van Ness Groesbeck was 46 years old.[4]

[4] Eva and Lewis moved with their two youngest boys, Henry and Charles, to Michigan sometime before 1823, when Lewis first appeared on the first voters roll in Wayne, Michigan. That year Michigan Territory advanced to second territorial grade, and the capital was built in Detroit.

Chapter Two -- Ohio

All of what is now called northern Ohio along Lake Erie from the western border of Pennsylvania to Sandusky Bay on the lake's western end was originally called the Connecticut Western Reserve or New Connecticut, based on Connecticut's royal charter from King Charles II in 1662, which defined its borders as from "sea-to-sea." This definition understandably led to a conflict with Pennsylvania, which was resolved in 1782 under the Articles of Confederation, but the State of Connecticut was able to reserve a 120-mile strip west of Pennsylvania as compensation, while the rest of Ohio to the south and west became part of the Northwest Territory, which was gained from England when America achieved independence.[5] When Native American title to the land east of the Cuyahoga River, which runs through Cleveland, was revoked by the Treaty of Greenville in 1795, the Western Reserve became available for sale and settlement. Connecticut sold it to the Connecticut Land Company for $1.2 million to support the Connecticut School Fund.

The original settler in the Reserve was Moses Cleaveland (sic) in 1796 after whom Cleveland, Ohio was named. Connecticut eventually surrendered all governing authority over the Reserve to the U.S. Government through the "Quieting Act" in 1800, and Ohio became the first state in the Northwest Territory in 1803. There followed a rush to settle in northern Ohio.

It is certain that Garrett was in Ohio before his brother Charles was born, since on August 21, 1819, at the age of 24 Garrett married 17 year old Sarah Bosley in Farmington Township of Trumbull County, Ohio.[6] Sadly, Sarah died ten months later on June 26, 1820, likely in childbirth.[7]

Farmington Township was first settled by Connecticut people in 1806 and grew slowly at first. Just seven families lived in West Farmington, the business center of the township in 1810. More came after the War of 1812. The old state road ran through Warren in 1814. The first sawmill and school in Farmington were built in1816 and the township was organized in 1817. At the time of Garrett's marriage, the area was still thinly populated. The country was dense forest, unbroken wilderness, and the early settlers came mostly on foot with very few roads and built houses of logs. There was a tavern but no store until 1825, and no post office until 1831.[8]

Garrett's parents were still in Cambridge, New York for the U.S. census in 1820, but his brothers, John and David (by then 19 and 17 years old), were not. I could not find them that year in Ohio either, so perhaps they were in transit or boarding,[9] since they followed Garrett to Ohio around that time. Garrett himself was not listed in the census for Trumbull County as a head of household, and neither he nor Sarah were in her father's household. (Sarah had died two months earlier).[10]

---

[5] The Northwest Territory included Indiana, Illinois, Michigan, and Wisconsin.
[6] Trumbull County (named for Jonathan Trumbull, governor of Connecticut) originally contained all the Connecticut Western Reserve in the Northwest Territory. When it divided, Warren (15 miles south of Farmington) continued as its capital.
[7] Sarah's parents and five siblings aged five through 23 were from Ontario, New York but lived in Pennsylvania in 1814 and moved to Farmington sometime before February 7, 1816.
[8] History of Trumbull and Mahoning counties, Ohio Cleveland, Volume I, Chapter V. p. 316.
[9] In the 1820 census, only heads of households were listed by name.
[10] Garrett's future brother in law, William Wolcott, was in the census at Farmington with two women whose ages matched his wife and possibly his mother plus another man Garrett's age. It is possible that Garrett was

The newly widowed Garrett married 19 year old Mercy Bosworth[11] on April 4, 1821, in Mantua, Portage Ohio, nine months after Sarah's death and brought his new bride to Farmington to live. Mantua is about 20 miles southwest of Farmington.

Mercy's father was a sea captain who had died two years earlier at Ft. George, Canada. He had sailed east for a cargo of salt and was bringing it back via Lake Erie, when his ship was blown ashore by a violent storm and landed at Ft. George (now Newark). There he was taken ill with a virulent fever and died, leaving his wife widowed with ten children.

Mercy's older sister Persis had married a man from Farmington named William Wolcott three years earlier, so it is possible that it was through Persis that Garrett met Mercy.[12] The Bosworths had moved to Mantua in 1815, when Mercy was 13 years old and befriended Eliza R. Snow, who later joined the Mormon Church and became a beloved poet. Eliza Snow was 11, and they attended school together.

In the year of his marriage to Mercy, Garrett was listed as a member of the militia of Farmington and neighboring Southington.[13] Since his brothers were not listed, they had probably not yet arrived in Farmington. The militia had 82 privates including Garrett[14] and nine officers including a drummer and a fifer. Mercy's brother in law, William Wolcott, was also listed, and so were two relatives of his former wife: Elisha, probably Sarah's cousin, and John, Sarah's older brother.

Our subject, Adelia Groesbeck, was born to Garrett and Mercy at Farmington on April 14, 1822. When Adelia was two she gained a baby brother named Henry.

I suspect this is when Garrett's two brothers joined him in Ohio, about when their parents moved to Michigan. That year Adelia's 45 year old grandmother Anna Bosworth married a 60 year old widower named Ebenezer Messenger in nearby Windham Township, where Messenger had brought his family from Massachusetts sometime before 1812. His first wife had died two years earlier, leaving him with seven married children living in Windham. At that time, Anna had seven unmarried children, all of whom probably moved with her from Mantua to Ebenezer's house Windham. However, their stay with Ebenezer was brief.

On October 6, 1824, Garrett sued Ebenezer Messenger for $29.29 plus court costs of $4.38 to compensate him for boarding his mother-in-law Anna Bosworth Messenger from March through October at one dollar per week. Anna and Ebenezer were married on February 23rd, so the marriage apparently lasted only seven days. Ebenezer drowned in a spring on his property five years later.

Adelia's sister Mariah was born in December 1825. Adelia was not yet four years old when she began school that winter, and she learned very early to read, spell, and write. The Bible was used as

---

living with them. Garrett's future mother in law, Anna Ladd Bosworth, appears in the census in nearby Mantua with nine children including Garrett's future second wife Mercy.

[11] Be careful to avoid confusing the last names of Garrett's wives, Bosley and Bosworth.

[12] There were a lot of Wolcotts in Farmington—they were the first settlers in 1806. William died when Persis was 25, and she married Ara Tuttle and moved to Eagleville.

[13] https://ohiogenealogyexpress.com/trumbull/trumbullco_hist1882/trumbullco_hist1882_vol_ii_pg_316_chapt_v_farmingtontwp.htm

[14] This argues against his being an officer in the New York militia.

a textbook in the schools, and when she was still young Adelia allegedly knew the New Testament from memory.[15] Garrett Groesbeck's brother David married Mercy's 21 year old sister Arethusa Bosworth on March 15, 1827.

In November 1826 a young Baptist minister named Sidney Rigdon[16] became pastor of the Baptist congregation in Mentor, Ohio, three miles from Kirtland, where future Mormons Parley P. Pratt, Isaac Morley, and Edward Partridge were members of his congregation. Rigdon occasionally visited the small Baptist congregation in Mantua about 30 miles to the south to preach, and by the spring of 1827 he was splitting his time between the two congregations. At that time Eliza R. Snow was still living in Mantua, employed as her father's secretary in his work as justice of the peace. While still preaching there, Rigdon left his Baptist faith to become a Campbellite. Under the influence of Rigdon, in 1828 Eliza R. Snow (then 24 years old) and her parents joined him in Alexander Campbell's Christian restorationist movement, the Disciples of Christ.[17]

Eliza R. Snow wrote,[18] "In the autumn of 1829 I heard of Joseph Smith as a prophet to whom the Lord was speaking from the heavens.... I considered it a hoax—too good to be true." This is interesting, since Joseph Smith was still in New York at the time, and had not yet sent out missionaries. Rumors of Mormonism were already spreading in Ohio.

Garrett's other brother, John L. Groesbeck, married Margaret McIlree Stephens in Trumbull County, probably in Farmington, on May 7, 1829. She was six years his senior, a widow with a ten-year-old boy named Benjamin Stephens.

By the time of the U.S. 1830 census, Garrett and Mercy Groesbeck were living in Eagleville, Ohio, ten miles southwest of the port town of Ashtabula. They moved there when Adelia was seven years old, sometime after her brother William's birth in July. Garrett's brothers John and David remained in Farmington.

[15] *FamilySearch*, Memories, History of Adelia Groesbeck Lambert KWJC-V2C.
[16] Rigdon was born in St. Clair Township, Allegheny County, Pennsylvania and became an avid historian and Bible scholar. Baptized at age 24, he became a licensed Baptist preacher in March 1819 and moved directly to Brookfield Township, Trumbell County, on the Ohio/Pennsylvania border about 28 miles southwest of West Farmington and 40 miles east of Mantua. There Rigdon joined his brother-in-law Adamson Bentley, who was married to Phoebe Rigdon's sister Mary as the ministers of the Baptist congregation in Warren. The two had met with Alexander Campbell, a formerly Scottish founder of the "Restoration Movement," advocating a return to primitive Christianity. On Campbell's recommendation, Rigdon became pastor of the First Baptist Church in Pittsburg, but was involved in a schism among the congregation and resigned, working as a tanner from 1824-1826 preaching at the courthouse on Sundays.
[17] Wikipedia.
[18] This and all following quotes of Eliza R. Snow are from "Sketch of My Life," *Relief Society Magazine,* published serially from March through October 1944.

The following story[19] illustrates Adelia's precocious learning.

> When Adelia was six years old she went with her parents and some of their friends across Lake Erie in a sailing vessel. When they reached the other side and were just ready to cast anchor, a great windstorm came up and blew them back to the other side in one night. They were very frightened and were on the lake three weeks before they could land. When the water was stilled, they asked the little girl to read to them out of the Bible.

Lake Erie is the fourth largest, but the shallowest and most unpredictable of the Great Lakes. It was famous for ship disasters, averaging a thousand deaths per year.

The Eagleville post office was established in 1831, and the town had been thriving for a decade. There was a stagecoach line, a large store, a large hotel with rooms enough to accommodate 20 drivers of the four and six horse teams which brought wheat from Columbiana Count to be ground at the Eagleville mill. There were also two large tanneries, a sawmill, three blacksmith shops, and a three-story cabinet factory. The railroad came in 1831. In 1826 a large sand bar had been cleared from the harbor in Ashtabula, the channel was straightened, and piers were built, and a shipbuilding industry sprang up between 1829 and 1838. By the late 1830s there were many steamboats on Lake Erie. With the turnpike to Warren, the town became a trading center.

The first school in Eagleville was a crude structure, uncomfortable for students and the teacher, Zuba Elmer. But one of the first institutions of higher education in Ohio, the Grand River Institute, was founded in Austinburg Township in 1831, and the Ashtabula Academy was founded in 1832. Students came from some distance to attend the splendid schools of the village, one of which Adelia likely attended. The children were taught from the McGuffey Reader, the all-time American best seller behind the Bible, developed by William Holmes McGuffey, who lived 50 miles south in Warren County.

After the Church of Jesus Christ[20] was organized April 6,1830 in Fayette New, New York, Parley P. Pratt was baptized in Senaca Lake by Oliver Cowdery in September and sent on a mission. He visited Sidney Rigdon, who read the Book of Mormon in two weeks and was baptized November 14, 1830. A few families in his congregation joined the Church, but most of his congregation withdrew their support and Rigdon lost his position and house, so he moved to Hiram, where he formed a little group of Mormon converts from his Baptist congregation, which reached over a hundred before the end of 1831.[21] Hiram is just six miles from Mantua. This is probably when Eliza R. Snow's mother and sister joined the Church. Eliza Snow wrote that Sidney was "a frequent visitor at my father's house."

Joseph Smith himself arrived in Kirtland by sleigh with Emma and Joseph Knight, Jr. in February 1831 and by late spring was living in a house on Isaac Morley's property about a mile from Kirtland. Morley had been a member of Rigdon's Campbellite congregation. In September, Joseph Smith and Sidney Rigdon moved to the John Johnson farm in Hiram, just four miles from the Snows' farm. Eliza Snow wrote: "In the winter of 1830 and '31 Joseph Smith called at my father's, and as he sat

---

[19] *FamilySearch* Memories: History of Adelia Groesbeck Lambert KWJC-V2C.
[20] This was the original name of the present Church of Jesus Christ of Latter-day Saints.
[21] Bushman, Rough Stone Rolling, p. 124.

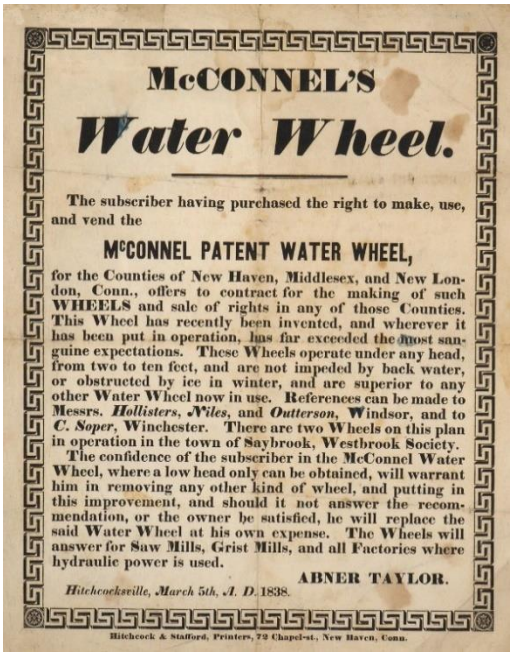
warming himself, I scrutinized his face as closely as I could without attracting his attention and decided that this was an honest face." Eliza's mother and sister joined the Mormon Church "early on," probably late in 1831. Eliza attended meetings but did not join the Church until 1835. The Smiths lived in Hiram for six months.

Joseph Smith and Sidney Rigdon were tarred and feathered on the Johnson farm in Hiram on March 24, 1832. In September Joseph Smith moved his family to Kirtland in rooms above Whitney's store, where they stayed until February 1834.

Since these events happened a decade after Garrett's marriage to Eliza Snow's friend Mercy Bosworth, it is uncertain how involved the Groesbecks were with the Mormons at that time, but there is little doubt that they were aware of them.

Garrett was definitely involved in the economic opportunities in Ashtabula County. Adelia's sister Mariah recorded the following story.[22]

> In October 1832 Garrett drove about 340 miles from Eagleville to Washington D. C. in a buggy drawn by a fine chestnut Hamiltonian trotter to get a patent on a water wheel that could run in back water. It was called the McConnel wheel after its inventor, James McConnel, from whom Garrett had bought a share of the ownership.[23] Garrett filed the patent on December 13, 1832[24] and built mills at Hagerstown on the Potomac River and other places before returning several months later, probably having made a good deal of money, and receiving royalties afterward.



McCONNEL'S

Water Wheel.

The subscriber having purchased the right to make, use, and vend the

McCONNEL PATENT WATER WHEEL,

for the Counties of New Haven, Middlesex, and New London, Conn., offers to contract for the making of such WHEELS and sale of rights in any of those Counties. This Wheel has recently been invented, and wherever it has been put in operation, has far exceeded the most sanguine expectations. These Wheels operate under any head, from two to ten feet, and are not impeded by back water, or obstructed by ice in winter, and are superior to any other Water Wheel now in use. References can be made to Messrs. *Hollisters*, *Niles*, and *Outterson*, Windsor, and to *C. Soper*, Winchester. There are two Wheels on this plan in operation in the town of Saybrook, Westbrook Society.

The confidence of the subscriber in the McConnel Water Wheel, where a low head only can be obtained, will warrant him in removing any other kind of wheel, and putting in this improvement, and should it not answer the recommendation, or the owner be satisfied, he will replace the said Water Wheel at his own expense. The Wheels will answer for Saw Mills, Grist Mills, and all Factories where hydraulic power is used.

ABNER TAYLOR.

Hitchcocksville, March 5th, A. D. 1838.

Hitchcock & Stafford, Printers, 72 Chapel-st., New Haven, Conn.

On his return trip from Washington in June 1833 about two miles outside of Greersburg, Pennsylvania[25] and still about 80 miles from home, Garrett took a wrong turn and was knocked unconscious by a drunken farmer named Cunningham, who struck him on the head with an iron bar

---

[22] *FamilySearch* Memories KWV9-JGS.

[23] McConnel lived in Shenango Township, Mercer, Pennsylvania, which is about 50 miles south of Eagleville.

[24] This is U.S. Patent X7326 McConnel Water Wheel. It is one of the few so-called "X patents" which escaped the fire which destroyed the U.S. Patent office in 1836. Quoting from the document: "The wheel is a horizontal axel calculated to run in a backwater with a celerity and power believed to be superior to that of any backwater wheel now known or used…" It continues with complete detail for every aspect of construction.

[25] The name of Greersburg was changed to Darlington in 1831 because the post office felt it was being confused with Greensburg. The town had been laid out in 1804 on the main stage coach road between Cleveland, Erie, and Pittsburg. The place was a relay and supply station for all important stages passing from Pittsburgh. There were several thriving inns there, including one run by Greer himself.

and left him for dead.[26] The next morning, finding Garrett alive but unconscious, Cunningham loaded him back into his buggy and slapped the horse, which took him to the hitching post of a tavern in Greersburg, where he had stayed on his way to Washington. Another version of the story is that a young boy (considered a half-wit) saw the man hit Garrett and was instrumental in getting him to the inn. William Armstrong, the proprietor, took Garrett in and obtained medical help. A family friend named Isaac Van Gorder[27] in nearby Warren, Trumbull County, Ohio heard about it and contacted Mercy. Mercy wrote that she drove a Morgan horse all night. She drove 40 miles through the night to Nelson, where her brothers Benjamin (age 19 and single) and Dan[28] were living with their mother Anna, and the three of them went together to Garrett in Greersburg and found him in very bad condition.

Trepanning Instruments
Wiegand and Snowden, c. 1830

After about two weeks he grew suddenly worse and lapsed into unconsciousness for two hours before awakening in a normal state and related a near death experience in which he saw "the glory of the world beyond."[29] They fixed a bed in the wagon, and he was able to come home after a month, but Mercy was so "overdone she had to go to bed and stay four long weeks with the fever, but Father got able to drive down to Nelson and get Grandma (Anna) Bosworth, so then with the help of a good girl all things could be attended to—how we did all the days and weeks mother was gone I hardly know." Eleven-year-old Adelia stepped in as mother to Mercy's four children aged four through nine, and a neighbor took care of the two-year-old. One descendant wrote that a medical procedure called trepanning was used on Garrett, an ancient procedure in which a hole is made in the skull to relieve pressure on the brain. He suffered severe headaches throughout the rest of his life.

Mercy's 22 year old unmarried sister Anna died on June 11, 1834, in Nelson, Ohio, where their mother Anna and three youngest brothers Dan, John and Franklin were living. Dan married a girl from Ashtabula a year later and joined the family members in Eagleville. Arethusa and her husband, David Groesbeck, were still in Farmington. Benjamin, who had married Ada Foote in Portage two years earlier was living at Nelson and so was 21-year-old Dan Jr., who married a year later in Eagleville. He was there in December 1839, but had moved to Lee, Iowa by the census in 1840. Eighteen year old John married five years later in Portage. In November 1834 Benjamin Bosworth married a second wife, Harriet Warner in Portage, Ohio, most likely in Nelson Township.

---

[26] This would have been 46 year old Samuel Cunningham, a farmer in Chippewa Township, which abuts Darlington. Cunningham died in 1858 at the age of 71 and is buried in Seceder Cemetery a mile south of Darlington.

[27] Isaac Van Gorder was six years older than Garret, an acquaintance from Schaghticoke, who had immigrated to Ohio before 1816.

[28] Dan's new wife Adah had died, probably in childbirth at nearby Freedom Station, just a few months earlier and he was now living with his mother.

[29] Most of the details of this episode are quoted from "document_01012011-001" in *FamilySearch* memories KWV9-JGS.

In 1835, a man named Levi Moffet, an early settler of Augusta, Iowa, came to eastern Ohio to recruit potential colonists to Illinois. Augusta is situated on the Skunk River which joins the Mississippi about 15 miles upstream from Commerce, Illinois. Moffet's undertaking was successful, and he bought a flatboat, which the colonists loaded with furniture, mill machinery, tools, provisions, and 30 barrels of Orangeville whisky.[30] For several reasons, I think Adelia's uncle, John Groesbeck, either joined Moffet or followed him soon afterward. First, there is no evidence that John or his family lived in Ohio after 1835. Second, John used the names of two of Garrett's daughters, Adelia and Mariah, for his own daughters. That is a curious thing to do in any case, but if John's daughters were born in Iowa, the choice seems more reasonable. Third, according to the 1840 census, five years later John was living literally next door to Levi Moffet in Augusta, Iowa.

In the written history of Moffet's trip, John Groesbeck is not named among the recruits, so he may have followed later. The loaded flatboat started in the spring of 1835 down the Shenango River and then down the Beaver River to the Ohio River, where it bends to the west 20 miles north of Pittsburg. They joined the Mississippi at Cairo and then steam boated upriver to Moffet's old home at La Harpe, Illinois and crossed to the Halfbreed Strip in Iowa. One of the recruits, Frederick Kesler, a millwright, wrote that he and his new wife settled in a 10 x 12 foot log cabin on the north bank of the Skunk River. Moffet and Kesler built a mill on the Skunk River around May 1835, which later became the town of Augusta, with which the Bosworths and Groesbecks would soon become well acquainted.

A collection of Egyptian papyri and mummies was bought in Iowa by Joseph Smith in early July 1835. One of Adelia's biographers[31] claims that Eliza Snow took Adelia to view them in Kirtland. If this story is true, it is significant, since it implies that the Groesbeck family had contact with the Church by this time.

Eliza R. Snow was 21 years old and still living in Mantua. Adelia was 13 and living in Eagleville. Eliza Snow along with her mother and older sister Leonora[32] were Mormons and would have seen the papyri. The Book of Abraham was published March through May 1842 in the *Times and Seasons* in Nauvoo. If the story is true that Adelia went with Eliza Snow to see the mummies, there was more contact between them than can be explained by the facts that I've been able to uncover, so the story may be apocryphal. Eliza did not move to Kirland for two more years, and Adelia lived 33 miles from Kirtland and 43 miles from Mantua.[33]

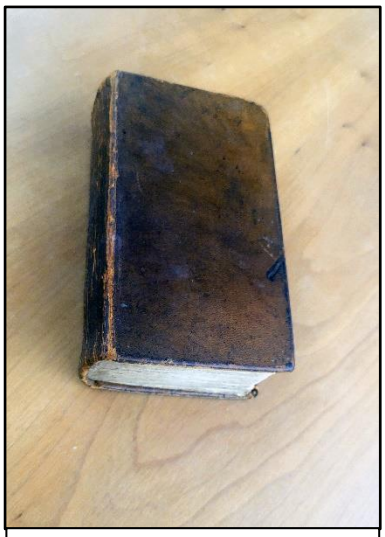
---

[30] Orangeville is 25 miles west of West Farmington where Garrett's brother John Groesbeck was living.

[31] Pioneer Women of Faith and Fortitude, p. 1705. *FamilySearch* Memories KWJC-V2C.

[32] Leonora had married Enoch Virgil Leavitt, the son of the first doctor in Warren, Ohio in October 1821 and had three children by 1826, but they separated, and Leonora returned with her two daughters to live with her parents sometime after 1826.

[33] Joseph Smith Sr. took the mummies with him to Far West in 1838. It is possible that Eliza went with Adelia to see the mummies in Nauvoo after 1840, where they were kept by Lucy Mack Smith in Nauvoo until her death in 1856.



An 1837 edition of Book of Mormon
Courtesy of BYU Library

The Kirtland Temple was dedicated on March 27, 1836. This event was probably known to the Groesbecks.

Eliza Snow moved to Kirtland into a two family house in January 1837, part of which she rented. There she donated her considerable inheritance toward the building of the temple and was given what she called a "very valuable (lot) situated near the Temple and a house." She taught school to the Smith family and got her brother Lorenzo Snow interested in Mormonism.

More evidence of the Groesbecks' interest in Mormonism is that Garrett owned an 1837 version of the Book of Mormon that was printed in Kirtland.[34] This suggests that he at least investigated the Church while living in Ohio, although he did not move with the Mormons to Missouri.[35]

Adelia's grandfather, Lewis Groesbeck, died on May 30, 1837, at the age of 69, probably in Crawford, Ohio, 156 miles west of Eagleville, where two of Garrett's uncles lived. Lewis was evidently visiting from Michigan, where his wife and two youngest sons were still living. I do not know whether he was in contact with his sons in Eagleville.

Emma Smith was six months pregnant when she fled Kirtland with her husband Joseph and Sidney Rigdon in January 1838. The rapid exodus was largely due to financial stresses from the collapse of the Kirtland Safety Society. That spring Eliza R. Snow and her family also moved to Missouri, arriving late in July. During that year most of the faithful Mormons in Ohio migrated west to Caldwell County including the "Kirtland Camp," which embarked on July 5th from Kirtland with 500+ people, 59 wagons, 97 horses, 22 oxen, 69 cows and one bull. It would be another year and a half before the Groesbecks departed for Iowa, which suggests they had not yet become Mormons.

That summer there were 5,000 people in Caldwell County, Missouri of which 4,900 were Mormons, and there were many more in Daviess County. On August 6th, a group of Mormon men were assaulted at the voting polls in Daviess County, their first armed conflict with the Missourians which was followed by many that the year. The notorious massacre at Haun's Mill took place on October 30. In December 1838 Oliver Snow and his family fled from Missouri to Quincy, Illinois. The

---

[34] Adelia's youngest child, Mercy Harriet Lambert Lewis presented a rare 1837 version of the Book of Mormon to the Heber J. Grant library at BYU in January 1937, which she said belonged to Garrett Groesbeck, her grandfather.

[35] The second edition of the Book of Mormon was published in Kirtland by John Goodson and Parley P. Pratt during the winter of 1836-37. Between 3,000 and 5,000 copies were printed. Over 3,000 changes were made, mostly minor grammatical and stylistic modifications. The book was also made physically smaller at the request of missionaries, who had to carry it. The current value of an 1837 edition is $20,000 to $30,000 at Christie's. A double-sided page (509 and 510) is for sale at the time of this writing on eBay for $1,000. By the time that the third edition was published in Cincinnati in1840, the inventory of 1837 copies had been totally depleted. On January 16, 1838, a suspected arson fire destroyed the Kirtland printing office as well as some of the inventory of the newly printed second edition. https://journal.interpreterfoundation.org/where-in-cincinnati-was-the-third-edition-of-the-book-of-mormon-printed/ This is evidence that the book came into Garrett's possession before that time, while he was still in Ohio.

evacuation of Caldwell County, Missouri that began that month lasted through the spring. Joseph Smith escaped from the jail in Liberty, Missouri along with his brother Hyrum Smith, Sidney Rigdon, Lyman Wight, Caleb Baldwin, and Alexander McRae on April 15th, and the Smith brothers reached Quincy, Illinois by April 22nd, the others having taken various routes out of Missouri. Joseph Smith soon bought two farms in Commerce, Illinois on the Mississippi River and moved his family there on May 10th.

Chapter Three -- Iowa

The French missionary Jacques Marquette entered the Mississippi River from Wisconsin in 1673 with two canoes and discovered the Des Moines River, landing near present-day Keokuk, which is ten miles as the crow flies south of present Nauvoo. He and his party paddled on down the Mississippi to the mouth of the Arkansas River before returning to the Great Lakes via the Illinois River. It was over a century later in 1788 that the Canadian Julien Dubuque became the first white man to settle in Iowa at Catfish Creek, where he mined lead near the Illinois northern border with Wisconsin. He stayed there for the rest of his life, dying in 1810.

Isaac Galland, a Pennsylvania physician, built a trading post at Oquawka, Illinois on the Mississippi River where he learned several Indian languages and traded among the tribes. In 1829 he sold the post and moved about 40 miles downriver to what is now Lee County, Iowa where he set up trading posts on both sides of the river.

In June 1830, Black Hawk, a Sauk Indian chief, moved west across the Mississippi River into what later became Iowa Territory. He recrossed in 1831 to reclaim his land, setting off the Black Hawk War in 1832.

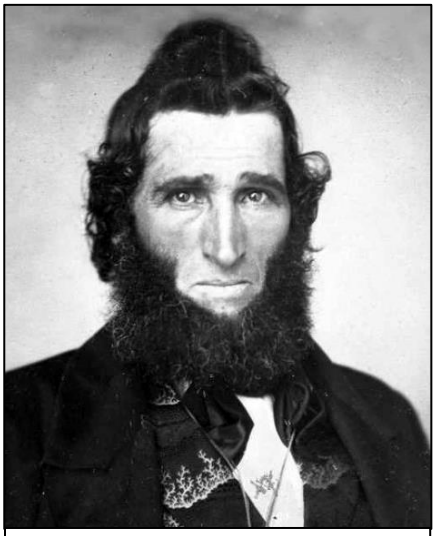
That year General John Holly Knapp settled on the ruins of Old Fort Madison where he created a town around an Indian supply store on the west side of the Mississippi. The original fort had been built about seven miles upriver from Montrose by the U.S. Army in 1804 to control trading in the Des Moines River. After it was besieged in the War of 1812 by the British, it was abandoned.

The first cabin on the Skunk River was built May 12, 1833, by a Virginian named John Whitaker, who opened a dry goods trading post. At the time, there were only three or four cabins at Burlington (then known as Flint Hills) and two or three at Fort Madison. Whitaker's cabin was on a good site for a mill on the Skunk River where the town of Augusta later arose.

A treaty ending the Blackhawk War was signed on June 1, 1833 at Davenport, Iowa on the west bank of the Mississippi in which the Sauk, Fox, and Winnebago people ceded, in exchange for $640,000, an additional 40-mile-wide strip of land for settlement by white Americans on the west side of the river in Iowa running from Missouri to Wisconsin known as the Forty-Mile Strip or (Winfield) Scott's Purchase. On that date, Des Moines and Lee counties officially became open to settlement, although there had been several illegal squatters since 1829, who had been periodically evicted by U.S. troops and by the Indians. This land became the so-called Half-breed Tract because it was designed to accommodate former French trappers who had intermarried with Native Americans in the region. The first frame and log buildings there were built by ten legal immigrant families, many of whom would soon be deeply involved in the Mormon settlement of Augusta. One of them was Isaac Galland, who speculated on large tracts of land to which he had questionable title.

Levi Moffet built Iowa's first water powered flour mill in Augusta on the site of Whitaker's cabin. One of the settlers who came with Moffet from Ohio was Frederick Kesler, son of a German trapper in Meadville, Pennsylvania. They worked together on the recruitment trip in 1836 that I mentioned in the earlier chapter, which probably brought John Groesbeck to Iowa. Kesler would later become one of the first Mormon converts in Augusta. The first school in Augusta was taught in 1836 by Alex

Hillary in a log cabin. The first church in Augusta was Methodist, and they met at Moffet's house. Frederick Kesler got married that spring and put up a cabin on the north bank of the Skunk River, but the young couple got sick and nearly died before they moved temporarily to Vicksburg, Mississippi looking for a more healthful climate.



Frederick Kesler

The first census in Iowa was taken in July 1836 as a requirement for becoming a U.S. territory. At the time, Des Moines County, which had 2,043 families, extended west clear to the Missouri River, but only 517 people lived in Burlington, the town closest to the Augusta settlement. John Groesbeck and Frederick Kesler do not appear in that census, nor do they appear in an alphabetical list of known residents of Des Moines County between 1837 and 1840.

On December 7, 1836, Lee County was carved out of Des Moines County. Since the Skunk River was the border between Des Moines and Lee Counties, residents of Augusta could live in either county depending upon which side of the river they built their house. Lee County was on the south side. After recovering his health, Frederick Kesler returned via steamboat from Vicksburg, where he had been building mills, arriving May 5th in Augusta.

In 1837 Isaac Galland platted Keokuk, Iowa and in the winter of 1838-39 he moved east across the Mississippi River to Commerce, from where he sold 19,000 acres to the Mormons in the Halfbreed Tract in Iowa and many on the Illinois side in Commerce, which later became Nauvoo.

When the Mormons were expelled from Missouri during the winter of 1838-39, the refugees dispersed throughout Illinois and eastern Iowa. That spring and summer a large number of them settled in Lee County, especially around Montrose, where they organized into the Iowa Stake of the Mormon Church on land across the river from Nauvoo bought from Galland. Many Church leaders initially settled there including Brigham Young, John Taylor, Wilford Woodruff, and Orson Pratt. The soldiers in Fort Des Moines, which was near Galland's holdings, had recently been reassigned to Fort Leavenworth, Kansas, leaving their fort and barracks vacant. These had been built to house 180 soldiers, and they were quickly occupied by Mormon refugees. Many of the Saints who had taken refuge in Quincy, Illinois soon joined them and built around 30 more houses, which swelled the population in Montrose to nearly a thousand.

It was during the summer of 1839 that Fredrick Kesler first heard of the Mormons. After meeting some of them in Augusta, he went to Commerce to meet Joseph Smith. Sometime in 1839 Lyman Wight, who had recently escaped from Liberty Jail in Missouri with the Prophet, visited Augusta, held meetings, made a number of converts, and finally moved his family there. Wight had been a brickmaker in Clay County, Missouri and started a brick yard in Augusta. It was probably during this time that Adelia's uncle, John Groesbeck, became a Mormon.

In October, John Smith, the deceased prophet's brother, was called to be president of the Iowa Stake—he had previously been the stake president at Adam-ondi-ahman in Daviess County, Missouri. On October 12th his brother Ashael Smith moved his family to Nashville,[36] three miles south of Montrose, one of the nine branches including Augusta in the Iowa (later Zarahemla) Stake. Lyman Wight along with Reynolds Cahoon, who was living in Montrose, were appointed counselors to John Smith. Wight and Cahoon had been counselors to John Smith in the Adam-ondi-Ahman Stake in Missouri. At the request of Sidney Rigdon, Wandle Mace, who was living at Montrose, drove 50 miles south to Lima "to bring Miss Eliza R. Snow to Nauvoo to teach school."

About this time, Adelia Groesbeck's extended family in Ohio was preparing to join her Uncle John in Iowa. Many, possibly most of the family eventually became Mormons, but it is still a mystery to me exactly when and where that happened. Surely they were aware of Mormonism in Ohio, but if they had joined the Church there, why didn't they go to Missouri in 1838 with the main body of Saints? John Groesbeck seems to have gone west for economic reasons, and that may have been the case with the rest of his family.

Groesbecks and Bosworths, who were doubly linked through the marriages of Garrett and David Groesbeck to Bosworth sisters, traveled together in a group of 18. Adelia was 17 years old, the eldest of six children--half boys and half girls. Her mother Mercy was in her eighth month of another pregnancy. David Groesbeck's family was younger. He and his wife Arethusa had two boys, George and Hiram, ages nine and four, and a six year old girl named Mary. Adelia's widowed grandmother, Anna Ladd Bosworth, traveled with them along with her son Dan Ladd Bosworth, his wife Lydia, and two little boys, Charles, the youngest having been born December 5, 1839, just before setting out.[37]

I do not know exactly when they left Ohio or how they traveled except that they left after Charles' birth and managed to secure and settle on a farm in Lee County, Iowa before the birth of Harriet Groesbeck on February 16, 1840. They probably traveled by water, taking a canal boat down the Ohio and Erie Canal to the Ohio River and traveling up the Mississippi by steamboat to Montrose or Nauvoo. There was no steamboat landing at Augusta, which is several miles up the Skunk River, so they probably went overland from Montrose.

Their first task was to look up John Groesbeck in Augusta, and their second, to buy farmland in West Point Township. Their farm is on the west edge of the township a mile or so southwest of the village of West Point[38] and about 12 miles from Nauvoo and 12 miles from Augusta as the crow flies.

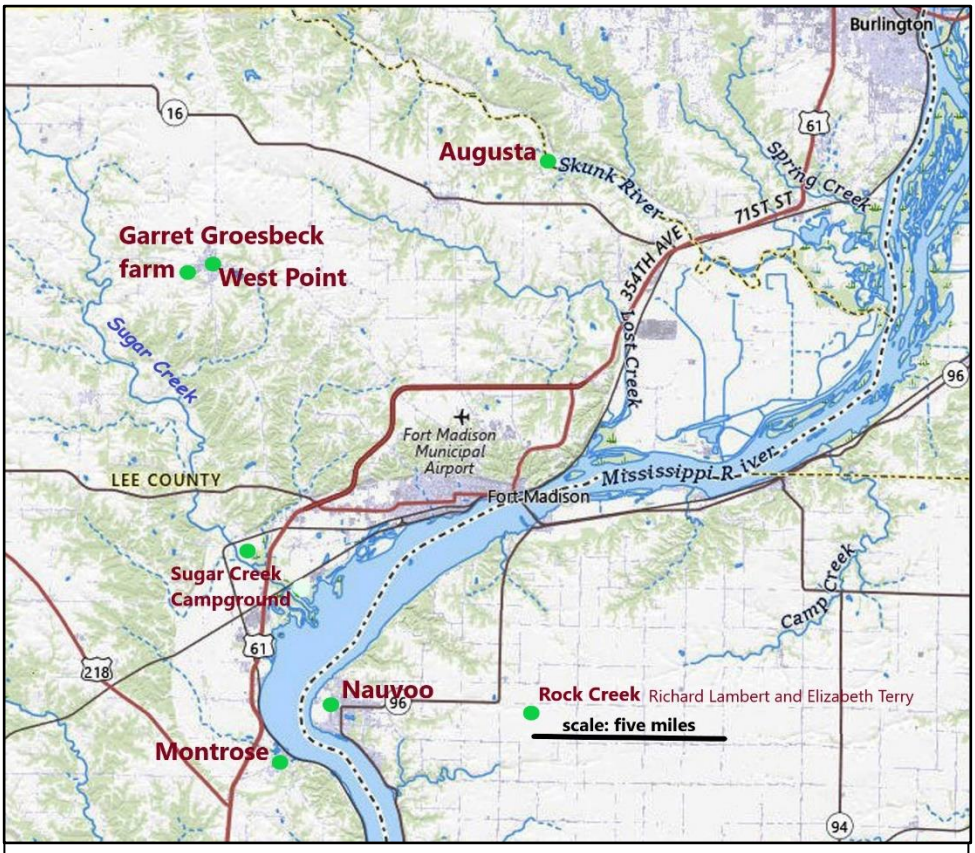
---

[36] Nashville is now called Galland.

[37] Two of Anna Bosworth's ten children had already died in Ohio, and Clarissa never left. All the rest eventually moved to Iowa, although Amy and Persis joined the group in Lee County with their families sometime after July 1842. Anna Bosworth's sons John Mather and Franklin Snow Bosworth came in the late 1840s after the family's move west to Washington County, Iowa.

[38] West Point initially consisted of three or four small log cabins built in 1836 by William Patterson, Hawkins Taylor, A. H. Walker, and Green Asey, native Kentuckians who had moved into the Blackhawk purchase from Illinois. They marketed town lots to the newly arrived army officers in the garrison at Fort Des Moines by Montrose, who agreed to buy them for $40 each on condition that the town be named West Point after their alma mater. (History of Lee County, Iowa, Western Historical Co, 1879, p. 665.)

A man named John Cotton owned the first store in the village of West Point, which was in a 12 x 16 foot house of split peeled hickory logs. The stock included a barrel of "red eye" whiskey, a dozen pieces of calico, sugar, tea, coffee, and tobacco. They set apart a plat of ground for their minister in Illinois to join them and held a barbeque to raise money for a Presbyterian Church, the first in the state of Iowa. The town had about eight founding families, who had built a brick church house by 1838. A Methodist Church was organized in the old log schoolhouse in 1839. There were even a few Mennonite families by 1839, although the town was not incorporated until March 25, 1858.[39]



Important locations in 1845 superimposed upon a modern map.

At the April Conference in Commerce in 1840, Joseph Smith gave an account of his mission to Washington, where he had requested compensation for losses in Missouri, and he suggested that the town should be renamed Nauvoo, the City Beautiful.

Frederick Kesler and his wife were baptized in the Mississippi River at Nauvoo in June 1840 by Freeman Nickerson. Joseph Smith invited Kesler to build another mill in Augusta, and Kesler recommended Augusta for settlement by Mormons. He was soon ordained a teacher in the Augusta Branch. Kesler made many trips to Nauvoo from Augusta and received his patriarchal blessing there in October. That year several families of Saints who had been expelled from Missouri settled at Augusta. By late summer the little branch had 50 members.

[39] https://archive.org/details/bub_gb_WVJKAAAAYAAJ/page/670/mode/2up

One important Mormon figure to settle in Augusta was Wandle Mace, who had transported Eliza R. Snow to Nauvoo. Mace moved his family to Augusta in the summer of 1840 and built a mill there with another Mormon refugee, Lyman Whitney. They also built a house together for their families. Mace wrote, "We had good meetings, enjoyed the Spirit of the Gospel. We also had plenty of opposition, there was some Apostates living there and sectarian ministers who seemed to think it was their business to abuse the Mormons."[40] Mace wrote of a debate he held with the storekeeper (probably John Whitaker). The businessmen in the town generally took Mace's side, but the ministers were hostile. "Uncle" John Smith, the stake president, stayed at the Mace home during his visits to Augusta, and they often went to Nauvoo together, especially to conferences.

In the U.S. census of June 1840, Lee County had 6,093 people. Dan Bosworth and David Groesbeck appear in the census next to each other in West Point Township. One of their close neighbors was Benjamin Graham, a non-Mormon who had also moved to Iowa from Ashtabula, Ohio. David's son Hiram was living with the Grahams, which suggests that the Grahams may have traveled to Iowa with them. Hiram was still living with Grahams as a 15-year-old in 1850. Garrett's family appears several pages later, also in the township. Mercy's mother, Anna Ladd Bosworth, was living with them. Wandle Mace did not appear because he had not yet left Montrose. John Groesbeck and his family appear in Des Moines County, since he lived on the north side of the Skunk River in Augusta. He was living next door to Levi Moffitt. There was another male age 30-39 in John's household, likely a boarder.[41] Augusta was originally wholly on the north side of the Skunk River and consisted of two stores, a blacksmith shop, and a few private dwellings, probably including the home of Lyman Wight and Fredrick Kesler, but when more Saints began to locate there, additional lots were surveyed on the south side of the river in what is now Denmark Township, Lee County, where most of them built small houses.

Ira Ames[42] was still living in Nauvoo at the time of the census, but he soon made the move to Augusta after being recruited by Lyman Wight, who would be ordained an apostle the following spring. Ira wrote,

> Early in the spring (of 1841), Lyman Wight desired me to move to Augusta where he was living... He wanted me to set up a shoemaking business which was much wanted there. Got in a wagon with him, hired a house of Levi Moffet, returned to Nauvoo, hired a team, and took my family to Augusta. I was appointed to preside over the branch there shortly after arriving, which was quite numerous. All things went smoothly that summer. In the winter I gathered up all the grain I had earned and had it made into flour at Moffet's mill.[43]

Mace wrote that at October Conference, Joseph Smith spoke of the necessity of building a temple in Nauvoo. A resolution was passed, and a committee was appointed to build it.

---

[40] Wandle Mace Autobiography, Church History Library MS 1924.
[41] Benjamin Stephens, John Groesbeck's 21 year old stepson, was still in Ohio.
[42] Ames was 36 years old in 1840, nine years younger than Garrett Groesbeck and about the same age as David. He had joined the Mormons in New York in 1832 and came to Kirtland in October 1833, where he was eventually made a high priest and served as the chorister at the dedication of the Kirtland Temple. He moved to Missouri with the Saints in 1838, was driven out in 1839, and built a cabin in Nauvoo in 1840.
[43] Journal of Ira Ames, *FamilySearch* memories, KWJP-FR4, p. 13.

By this time the Garrett Groesbeck family had been living within 12 miles of Nauvoo for at least nine months, albeit on the western side of the Mississippi. Although they certainly associated with Mormons, it is not clear that they had joined the Church by then, but it seems possible. Ira Ames, the Augusta branch president, was renting a house from Levi Moffet, and from the appearance in the 1840 census, John Groesbeck was living next door to Moffet. If they were not actually living in the same building, they must certainly have known each other well. John was ordained an Elder about five months after the date of the census.

On the first day of 1841, Augusta Township was officially formed in Sections 23 and 24 (the town was in section 24) of Des Moines County on the north side of the Skunk River. It was described as rolling prairie, well-watered by brooks and cool springs with rich soil which produced good corn, winter wheat and lime quarries. West Point Township was officially organized in Lee County at the same time.

The first official call for outlying members of the Church to gather in the city of Nauvoo came in January 1841. The emphasis was on constructing the temple and a university. The second call was in May.[44]

Sometime between March 20 and April 17, Garrett's other brother David Groesbeck was also ordained an Elder.[45] This may have been while he was in Nauvoo to attend the laying of the cornerstone of the temple. At that conference, Lyman Wight was named to the Quorum of the Twelve, replacing David Patten, who had been shot in Missouri.

Adelia's grandmother Anna Ladd Bosworth died June 5th at West Point at the age of 63.

The Augusta Branch had 50 members in August 1841, a minority among several thousand gentiles in the town and surrounding farms, but the leading citizens of the town, especially Levi Moffet, interacted significantly with Church leaders.

At about this time, at the urging of Lyman Wight, two Bateman brothers moved their families from Nauvoo to Augusta to make bricks.

The Iowa Stake Conference was held that fall in Augusta, which was 22 miles from Montrose. Horse-drawn buggies typically travel at speeds between 5 and 8 miles per hour at a walk and eight to 12 at a trot, so people from Montrose could have made the round trip to attend church meetings in a single day, but for most people the conference was probably an overnight trip. Since Augusta is about 12 miles from the Groesbeck farm in West Point township, if they wanted to attend a Mormon Church meeting, Adelia and her family faced a trip of an hour or more to Augusta, and longer to Nauvoo, since it required a ferry ride across the Mississippi.

The title to Garret's two lots comprising 120 acres was awarded on December 1, 1841 from the land office in nearby Burlington, Iowa. This suggests that he had paid in cash shortly after his arrival.[46]

---

[44] Spokes of the Wheel: Mormon Settlement Patterns In Illinois Between 1838 and 1846, Thesis Presented to the Department of History Western Illinois University R. Philip Reynolds 2000, pp. 32,33.
[45] Joseph Smith Papers.
[46] Settlers initiated a land claim by travelling to the closest land office and paying a survey fee and at least a down payment on the property. Installment payments were allowed over several years. It was only after the

According to a record of the activities of the Twelve Apostles, Lyman Wight traveled to Kirtland around December 1841 and rebaptized about 200 of the "cold, dead members" of the Church, who had never joined the migration to Missouri, and brought many of them to Nauvoo.

The first Female Relief Society was organized in Nauvoo on March 17, 1842. Eliza R. Snow was appointed secretary. Neither Adelia nor Mercy joined, living too far away, but I assume that they were in contact with their friend Eliza in Nauvoo.

An academy for local students was opened in the town of West Point in June of 1842 and also a boarding school for young ladies. In her prospectus, Mrs. McGunagle, the proprietor, opined that the "inhabitants of West Point and immediate vicinity are moral and intelligent, and it is believed that board can be had as cheap as at any town in Iowa, say from $1 to $1.25 per week." It was at one of these schools that Adelia worked as a teacher.

Mercy's sister Arethusa died at the farm in West Point Township on August 15, 1842, leaving three children aged six to 12 for her husband David to raise.

That summer, the Wandle Mace family left Augusta for Nauvoo, and so did Mace's friend Ira Ames. Ames wrote, "...Built a flatboat, put my effects on it and took my family and three others, floated down in the Skunk River and landed in Nauvoo all safe, called on a mission—left September 26, 1842." Adelia's uncle John Groesbeck replaced him as Augusta branch leader.

Levi Moffet engaged a 30-year-old Welshman named Dan Jones to build a steamboat in Augusta. Jones was an experienced sailor, having sailed since he was 16, when he rounded the Horn of Africa to India. Jones emigrated with his wife from Wales to New York City and then to St. Louis, where in 1841 he became captain of the Ripple, a tiny steamboat that carried passengers between New Orleans and St. Louis until he wrecked it upon a rock, after which he made his way up the Mississippi River to Augusta where he met Moffet. They christened their new steamship the *Maid of Iowa*, and eventually sold it to Joseph Smith.

An English immigrant named Robert Pixton wrote that after spending the winter in Augusta cutting wood for Thomas Bateman[47] and getting baptized there in March, he built a mill race near Burlington, six miles north of Augusta, with an English convert named John Lambert, who had come up from Nauvoo seeking work. Burlington was part of the Augusta Branch, so Pixton and John Lambert had a good chance of meeting 20-year-old Adelia at church. Pixton wrote that he returned to Nauvoo after finishing the mill race, and it is likely that John Lambert returned at the same time to Nauvoo, where he, his mother, and two siblings lived in the Third Ward. Three and a half years later John Lambert and Adelia Groesbeck would marry.

---

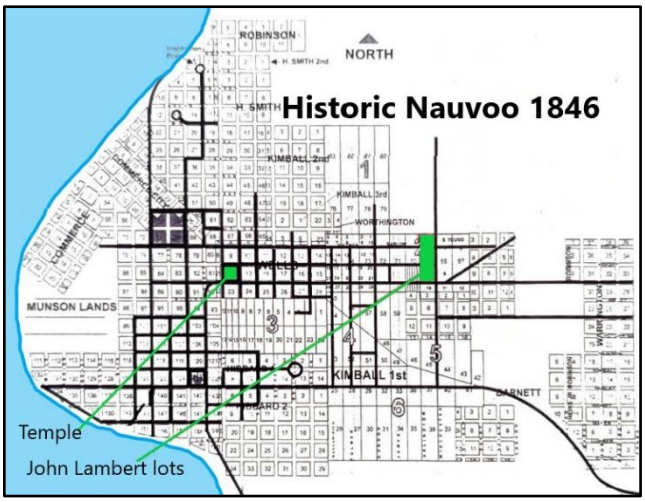
land was fully paid for that the claim document was sent to Washington, where a patent was issued, and the certificate of ownership was returned with the President's signature. This process took a minimum of a year. The price for federal land was $1.25 per acre and the minimum acreage was 80 acres. I found no federal land claims for David or for John although Mercy's younger brother Dan Ladd Bosworth also purchased federal land to which he received title in on May 1, 1843, for 80 acres and an additional 80 acres on January 1, 1846. This claim was about five miles northwest of Garrett's.

[47] Robert Pixton and Thomas Bateman are both 3rd great grandfathers of mine.

John Lambert was born January 31, 1820, in a village called Gargrave on the edge of the Yorkshire Dales on the River Aire in England. It was populated by about 900 people and known for cotton manufacturing. He was baptized a Mormon in 1837 by the missionary Francis Moon.[48]

On September 5, 1840, twenty-year-old John left England on the ship North America with about 200 passengers including his 27-year-old sister Elizabeth and two younger brothers—Richard, 18, and Joseph, 14. The group was led by William Clayton, counselor to the British mission president Joseph Fielding. In John's terse autobiography[49] he wrote, "32 days voyage… Then took steam boat on the Hudson River, went 160 miles up to Albany, then took the canal about 360 miles to Buffalo, then took the Lakes to Chicago, 1000 miles. Then went by wagon horses to Dixon's Ferry,[50] 110 (miles) to Rock River. There built a flat boat and sailed down Rock River to the Mississippi, about 150 miles, then down the Mississippi River to Commerce (Nauvoo)."

The Lamberts arrived on November 24, 1840, with about a hundred Saints.[51] They had property in the northeast part of Nauvoo with a small home on a lot with a barn, garden space, chicken coop, and hog pen. In addition, they were allotted land on the prairie for raising grain or grazing livestock.[52]



John's brother Richard Lambert, now 19 years old, found work in Carthage in 1841, where he was hired by Marvin and Charles Street to be the clerk and overseer of a warehouse. Carthage is about 20 miles southeast of Nauvoo, so Richard must have lodged there while he was working.

That spring, John's mother, Patience Vay Lambert set out from Liverpool with seven apostles on the ship Rochester.[53] The 130 Saints arrived in New York City, and on June 4th they continued to Philadelphia and Pittsburg by rail and canal, and from there to Nauvoo by steamboat, where she moved in with her children John, Joseph, and Elizabeth. The difficulty of that complicated route

---

[48] One biography of his mother Patience Vey Lambert gives the date of October 1839 for all of the family baptisms.

[49] This hand-written one page note was dictated to Adelia's daughter Mercy Lambert Lewis on March 24, 1893 about eight months before his death.

[50] Dixon's Ferry is where Ronald Reagan later spent his childhood.

[51] When Clayton's group reached Buffalo they found that the ship fare to Chicago was $10, double the expected rate, and this was the last boat of the season. About half of the passengers did not have enough money to pay for the rest of the trip, so they got off at Kirtland and many never made it to Nauvoo. Some of these were the "dead members" that Lyman Wight recruited.

[52] Biography of Patience Vay by Venita Parry Roylance, *FamilySearch* Memories KWV9-JCQ.

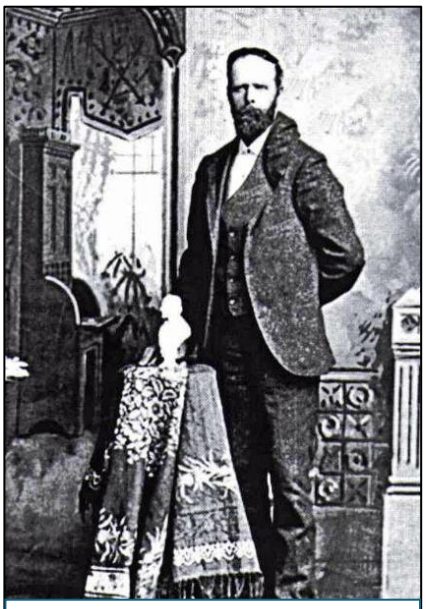
[53] This is the family story, which I believe to be true, but her name doesn't appear on the Rochester's roster.

prompted Heber C. Kimball to recommend that future emigrants from England come via New Orleans, which was cheaper and available in winter.

It was about when John Lambert returned from his mill race job in Augusta and Burlington in the fall of 1842, that his older sister Elizabeth married Timothy Terry,[54] whose wife Adella had died four months earlier at their home on the prairie a few miles east of Nauvoo, leaving him five children, all under ten. They lived on the border of Sonoma[55] and Rock Creek Townships.

Fredrick Kesler was called on a mission to the Eastern States in September.

The *Maid of Iowa* was launched the following month into the Skunk River with Dan Jones as captain. Jones was baptized at St. Louis the following winter when he transported the first group of Saints to Nauvoo where he met the Prophet. The *Maid of Iowa* was one of 350 steamships running above the Des Moines Rapids. Built at a cost of $4,000, it could carry 30 people. I see no evidence that its owner, Levi Moffet, ever joined the Church even though he did business with the Mormons. According to Dan Jones, Joseph Smith later bought the *Maid* from Moffet in May 1843 because Moffet had complained that Jones' joining the Church had injured his investment in the riverboat.



James Smithies

Dan Van Ness Groesbeck was born at West Point to Mercy and Garrett on November 19th, their eighth child.

John Lambert served as a witness for the defense in a court case in Nauvoo on February 4, 1843.[56] Another witness in the case was James Smithies, who knew the Lamberts from England, and a person who will appear again throughout this story.[57] General Conference was held within the walls of the

[54] Timothy Terry had joined the Church in Canada and was later evicted from Missouri with the Mormons. His half-brother Parshall Terry was living in Palmyra, New York at the time of the Prophet's first vision and was a boyhood friend before moving to Canada. Parshall later joined the Church and followed the Saints to Missouri, Nauvoo, and finally to Utah in 1849.

[55] Nauvoo is in Sonoma Township.

[56] Joseph Smith Papers.

[57] James Smithies was a cotton weaver and master of a workhouse. He had been converted in England by Heber C. Kimball August 1837. Under the hands of Kimball, James' daughter Mary was the first child to receive a Latter-day Saint blessing in England. The Smithies family arrived in Nauvoo in 1841. He was from Downham, which is 13 miles from Gargrave, and served as leader of two different branches in England, so he must have already known the Lambert family. He arrived in Nauvoo sometime after October 1,1843 when his son was christened in England, and before he was licensed as an Elder February 13, 1844. Smithies' oldest daughter Mary eventually married Heber C. Kimball in 1857 when she was 20, becoming his 42nd wife. Although he performed several marriages, James Smithies was mostly known as a musician. He played trombone and several other instruments in the Nauvoo Brass and Quadrille Bands and was also a vocal soloist. The brass band left Nauvoo with Brigham Young's pioneer company in February 1846 and gave many performances to the travelers and in the several towns that they passed through. He later became the second conductor of the famous Tabernacle Choir from 1856-1862 and performed in the orchestra at the old Salt Lake City Theater. He knew the Lamberts in the Salt Lake Valley and later settled in Kamas.

uncompleted temple that April according to Wandle Mace. Eighty-four members of the Church were reported in good standing in the branch at Augusta. After conference, five members of the Quorum of the Twelve visited the Augusta Branch to ask for support for the construction of the Nauvoo House.[58]

After 15 months working in Carthage, John Lambert's brother Richard returned home, possibly because he had been introduced to a young woman named Jane Thornber, who lived with her family on a farm next to their sister, Elizabeth Terry. James Smithies married Richard Lambert and Jane Thornber on April 13, 1843, when Richard was 21 and Jane was 19. Richard bought land and built a house in Rock Creek Township near Jane's family, about six miles east of Nauvoo. He owned 240 acres of land and engaged in farming and stock raising. Patience, John, and Charles Lambert were reduced to a family of three.

On the day that Richard and Jane were married, a large number of elders including Wandle Mace and Lyman Whitney were sent east on missions.

David Groesbeck returned to Ohio after his wife Arethusa died and married a widow named Nancy Mills on June 27, 1843.[59] They returned to David's farm in West Point Township sometime before April 5, 1844, and their son Franklin was born there.

That summer during political campaigns, both Whigs and Democrats in Illinois wooed the Mormons, and afterwards vilified them. Two Mormons who had been elected to county offices were threatened by armed men at Carthage when they went to the court to take their oath of office and to present bonds. Although these elected Mormons were allowed to assume their new government duties, many anti-Mormons resisted the idea of Mormons holding political office. One issue was that many Mormons who wished to take part in politics were foreign born.

At the end of November, the Church collected signatures for a second memorial to the U.S. Congress similar to the January 1840 version asking relief from financial losses incurred when the Mormons were driven from Missouri. The memorial was completed by the middle of December and sent to Washinton D.C. after being signed by 3,419 people including many of the Saints in the Augusta Branch such as Garrett, Mercy, Delia (Adelia),[60] Henry, Mariah and John Groesbeck, which suggests that Adelia's family may have become Mormons by then.

I have not been able to find documentation of Adelia's baptism as a Mormon, and most family group sheets and pedigrees simply leave that space blank, although one important biography gives the date as December 1845.[61] A description of her church membership record listed as a source in *FamilySearch* gives a different baptism date of February 5, 1846. Neither of these dates makes sense to me. I believe she was baptized before November 1843 because she was one of the signers of the Missouri affidavit, although admittedly, some signers of the affidavit may have been non-

---

[58] Joseph Smith Papers. The Nauvoo House was built in response to a revelation received by Joseph Smith in 1841. It was a hotel, Joseph Smith's personal home, and a place to perform temple ordinances before the temple was finished.

[59] Nancy's husband had died in Eagleville in April 1841.

[60] It is unlikely that the "Delia" Groesbeck who signed was her namesake cousin, John's daughter, since that Adelia was only seven years old at the time.

[61] Daughters of the Utah Pioneers, Pioneer Women of Faith and Fortitude, pp. 1704-5.

Mormons such as Levi Moffet and his family. The fact that her father Garrett held the office of elder when he was endowed in 1846 suggests that his wife and children were also active in the Church, not to mention that her Uncle John was branch president.

Charges were brought up on June 12, 1844 in the Augusta Branch council against a Church member named William R. Parrish alleging verbal abuse of Brother S. G. Sprague and his wife after he called them liars in a public argument in the presence of Gentiles. The minutes of the trial show that the branch president was John Groesbeck, and the clerk was John M. Neely. The council found Parrish guilty and disfellowshipped him. This is the only documentary proof I could find of John Groesbeck's service as branch president in Augusta.[62] The decision was appealed to the Nauvoo High Council to consider on July 9, 1844.

Before the decision could be reviewed, Joseph and Hyrum Smith were martyred at the Carthage jail on June 27th. During the tumultuous months after the martyrdom, the Saints in Augusta and other outlying towns were again urged to return to Nauvoo. John Kesler wrote, "By special request of President Young to remove with my family to Nauvoo, and as many families of our little branch wished also to remove, I immediately went to work in the early spring of 1845 and built a very nice boat with which I made several trips removing my own family as well as the greater part of the families of our branch."[63] None of the Groesbecks heeded the call to move.

Soon there was trouble in Augusta for the Saints who had not gone to Nauvoo as instructed. James Brown wrote a letter to Brigham Young on June 13, 1845 "containing the names of 19 Saints in Augusta who had rejected the Twelve as being the head of the Church of Jesus Christ of Latter-day Saints, the group being led by George W. Adams and Jared Carter."[64] Adelia's brother Henry Groesbeck was among the names on the list.[65] This may be a clue to why none of the Groesbecks and Bosworths except Adelia ever went west.

More trouble was brewing for the Church. A group of non-Mormons held a meeting at Quincy, Illinois on September 22, 1845, in which delegates from nine counties—which did not include Hancock—deliberated about the escalation of conflict between the Mormons and non-Mormons around Nauvoo. They adopted resolutions which they sent to the Quorum of the Twelve advocating that the Mormons leave the state.

More members of the Bosworth family in Ohio moved to Iowa. Sometime after July 1845, Adelia's 28 year old uncle, Mercy's youngest brother, Franklin Bosworth and his wife Lucy moved from Gustavus, Ohio (16 miles from Farmington) to Washington County, Iowa, (about 60 miles northwest

---

[62] Family History Library LR 3102 26. My research on the participants: William Parrish was 28 years old, had lived earlier in Nashville Branch located 3.4 miles south of Montrose, a branch of the Iowa (Zarahemla) Stake. Years later Parrish was killed during the Reformation in Utah, while trying to escape Bishop Aaron Johnson's Springville Ward with his son in 1857. (*FamilySearch* Memories, LH52-GNN). Samuel Lindsey Sprague was born in Boston in 1807 and baptized in 1843. Sometimes called Dr. Sprague. Elders license April 12, 1845. He signed the memorial on same page as Mercy and Henry Groesbeck.

[63] Frederick Kesler Autobiography, Memories, *FamilySearch,* p. 5, KWJC-293.

[64] Adams and Carter were prominent Mormons who did not accept Brigham Young. Both were affiliated with the Strangites, who claimed that Joseph Smith had appointed Richard Strang as his successor.

[65] Thomas and Mary Street Bateman, The Brickmaker and the Laundress and their Life as Mormon Pioneers, 2021, p. 30.

of West Point) where the Congregational Church of Clay Township was organized in their house. Franklin was chosen as one of the deacons.

In the fall of 1845, the city of Nauvoo seemed like one vast workshop, for nearly every family was building and equipping wagons in preparation for a move to the Rocky Mountains. General Conference of the Church was held October 6-8 in the still uncompleted Nauvoo temple. By the end of November, the attic story of the temple was finished and dedicated, and on December 10th, temple endowments began for small groups. The first to be endowed were the church leaders, and later all willing adults. The temple ordinances continued steadily including week nights and Saturdays, until by the time the temple was closed permanently for endowments on February 7, 1846, more than 5,600 were performed. All of these endowments are on record. Of interest for this story are the following:

January 2 James and Nancy Smithies were endowed.

January 6 John and Margaret Groesbeck were endowed.

January 25 James Smithies and Nancy Knowles were adopted and sealed to Heber C. Kimball.

January 26 John and Margaret Groesbeck were sealed.

February 2 John Lambert and his mother, Patience Vay Lambert, were endowed. John was a member of the 9th Quorum of Seventies and belonged to the Nauvoo Third Ward.

February 6 Garrett and Mercy Groesbeck were endowed. On that day, 521 endowments were performed for six companies, the sessions beginning at 8:45 a.m.

February 7 Adelia Lambert was endowed. That was the last day of endowments, with over 600 ordinances performed in eight companies.

Lambert family group sheets and biographies differ on the date of the marriage of John Lambert and Adelia Groesbeck, variously offering February 2nd,[66] February 6th, and February 29th.[67]

February 6th is the most plausible date for their marriage. Significantly, Adelia's endowment was recorded under the surname of Lambert, proof to me that the marriage took place before February 7th. And the fact that John went to the temple with his mother to be endowed, not with Adelia, suggests that the wedding took place after February 2nd. The 6th is the date currently given in *FamilySearch* and the one used in most of the pedigrees in *Ancestry.com*.[68]

The next question is when did their courtship begin? The two biographies of Adelia in *FamilySearch* agree that it began on a Sunday two weeks before the date of the wedding, when John visited

---

[66] February 2nd may have been confounded with the date of John's and his mother's endowment.
[67] This is the only date that is possible if the marriage took place at the Sugar Creek Campground.
[68] Life Sketch of John Lambert by Maude Adams Peck, History of John Lambert by Hilda Mitchie, John Lambert and His Family and The Memoir of Mercy Harriet Lambert Lewis, p. 7. (Mercy Bosworth memories KWV9-JG9). That date is given in two published pioneer references. (Sons of Utah Pioneers, Conquerors of the West and Pioneers and Prominent Men of Utah p. 994.)

Adelia's family and found her sitting alone reading the Book of Mormon.[69] "Her interest in the Book of Mormon[70] impressed him greatly. He said it was a good sign." If John found Adelia on a Sunday, the courting may have begun at her branch meeting in Augusta. Where else would a young man go to evaluate worthy young ladies? Setting aside the Sunday issue, if they began their courtship exactly two weeks before February 6th, the courtship began Friday, January 23rd, possibly when Adelia was in the village of West Point where she taught school.

From Adelia's biography: "Her daughters sometimes would say to her, 'How would you like us to marry anyone on so short an acquaintance? Why did you?' She said, 'I knew your father was a good man and he had a call, and they advised him to get married.' She never stated what that call was." If she knew that he was a good man, maybe she was already acquainted with him on some level.

Adelia and John were married by Brother James Smithies, the same man who had married John's brother Richard and Jane Thornber. Adelia wore a black silk dress which she already owned. She said, "I have often thought maybe it wasn't the best omen to be married in black. I had a very pretty delaine[71] dress, but (John's) clothes were real plain." One biographer noted, "When each of (Garrett's) children were grown he gave them a good bed, feather tick, good riding horse and saddle, a side saddle for the girls." Perhaps these came to Adelia as a wedding present.

The other detail, which all but one of the biographies share, is that the location of the marriage was at Sugar Creek, which raises another question: How could the marriage possibly have been performed at Sugar Creek on that date?

Sugar Creek

Sugar Creek is the name of the campground across the Mississippi River where the Saints bound for the Rocky Mountains congregated prior to their departure on the first day of March 1846. It is about seven miles west of Nauvoo on the east side of the creek, located on both the north and south sides of the present highway. The first pioneer to reach Sugar Creek campground was Charles Shumway after he ferried the first wagon across the Mississippi on February 4th. Bishop George Miller, the leader of the advance party of pioneers, crossed the river on February 6th, the day of Adelia's wedding. It took another three weeks for all the Saints to gather there.[72] On February 6th, the day of the Lamberts' wedding, Sugar Creek Camp was a miserably cold campsite with only a small number of pioneer families. James Smithies, the man who married them, did not even leave Nauvoo until February 13th, and he set up his tent at Sugar Creek the next day. His detailed daily

[69] None of the proposed marriage dates fell on a Sunday. February 6, 1846 was a Friday, so if he met her on a Sunday it was January 18th or 25th.
[70] Could this have been her father's 1837 edition?
[71] Delaine is a high-quality fabric made from fine combing wool, or a blend of wool and cotton. It can be lightweight and is often used to make dresses in solid colors or prints.
[72] The Iowa Diary of Lorenzo Snow," BYU Studies Summer 1984: 261-274.

account of the pioneering trip from Nauvoo to Council Bluffs mentions no marriage at Sugar Creek Camp.

Eliza Snow left Nauvoo that day too, on a ferry boat with her friend, Hannah Markham. Eliza wrote that she, Sister Markham, and her little son David[73] camped in the Markhams' buggy, her "dormitory, sitting room, writing office, and frequently dining room."

On the 15th, Willard Richards wrote that the snow was three or four inches deep. He crossed the river with his carriage on the ferry with his buggy lashed behind. Brigham met him on the other side with about 50 loaded wagons and carriages, having crossed with his own family the same day. They arrived together at the Sugar Creek camp about 8 p.m. On the 17th, Brigham Young addressed the company, some of whom had been camping there for two weeks. They were still waiting for Bishop Whiting, Heber C. Kimball, and William Clayton, who were trying to secure supplies needed in the camp. The ground was covered with snow and so windy that Clayton couldn't get across the river for several more days. On February 24th George Miller and Charles Crismon set out west from Sugar Creek four days ahead of the others with 16 wagons and 30-40 pioneers. That day Charles C. Rich reported that the temperature was 12 degrees below zero when he drove over the river on ice.

William Clayton was finally able to cross the river safely about February 26th. He wrote, "When we got to the camp we were received with joy and formed in the company of the band. The distance from Nauvoo to this place is 7 ½ miles."[74]

So, could John and Adelia have married at another place called Sugar Creek?

In the last year of his life, John dictated a brief autobiographical sketch[75] that was saved by his son, Joseph Heber Lambert, in which he mentioned returning to Nauvoo years later and visiting Adelia's parents at "Ioway Sugar Creek." He was referring to West Point Township, through which a branch of Sugar Creek runs. That suggests to me that the wedding had been held at the Groesbeck farm. But could that have occurred on February 6th, the day that her parents were endowed? The trip from the Groesbeck family farm at West Point to Nauvoo is 18 road miles to Montrose and a boat ride across the Mississippi River--not impossible to do in a single day and still do a temple endowment, but not easy.

Brigham Young's Company left Sugar Creek Camp on March 2nd, headed for the Rocky Mountains. There were about 17,000 Saints living in or near Nauvoo when the exodus began, and Brigham Young's Camp of Israel was the first of three distinct groups to leave Nauvoo that year. His group included most of the Twelve and numbered about 500 wagons and 2,500 people.[76] The second and largest group left shortly after the dedication of the temple in May. The third group, sometimes

---

[73] David Markham was eight years old. Hannah's husband was Stephen Markham, a captain of 200 wagons. Hannah Markham and her husband had joined the Church in 1837 in Kirtland and probably knew Eliza Snow from those days. In Nauvoo, Eliza lived in the attic of the Markham home, where she penned the words to "O My Father."

[74] George D. Smith, An Intimate Chronicle: The Journals of William Clayton, p. 371.

[75] John Lambert's Handwritten Account of Immigration, *FamilySearch* Memories, KWNK-49F.

[76] Hartley, Council Bluffs/Kanesville, 1846-1852, The John Whitmer Historical Association Journal, Vol. 26 (2006), pp. 17-47 (31 pages).

called the “poor group,” was forcibly driven out the following September in the so-called War of Nauvoo.

Chapter Four – Missouri

John Lambert wrote just two sentences of his own exodus from Nauvoo, "Remained there until the spring of 1846. Then went to Saint Joseph by ox team." He wrote nothing more about the travel and nothing about St. Joseph, where he spent between 18 months and 2 ½ years, nor did he mention the presence of his mother Patience Vay and his 20 year old brother Joseph, but they surely traveled with the newlyweds.

One might think the Lamberts made a solo beeline straight for St. Joseph across northern Missouri. I thought so when I found a government map of Missouri drawn in 1851, which shows a zigzag line of connecting roads across the northern part of the state beginning at Keokuk and leading all the way to St. Joseph.[77] However, John's trip was made five years before the map was drawn, when some of the roads did not exist, and there were dozens of river crossings on the way. Brigham Young's roughly parallel path to Council Bluffs through southern Iowa was also replete with poor or absent roads and water hazards, which cost his advanced party many extra weeks to cross.

Many of the Saints who had stayed in Nauvoo until the temple was dedicated on May 1st caught up with Brigham Young while he was still at Mt. Pisgah, and some of them reached the Missouri River as soon as he did. It seems likely that John and Adelia started out among them. If so, they would have saved time and effort by following the trail that Brigham's party had blazed across Iowa until turning south to St. Joseph, Missouri. Several other families known to have lived with the Lamberts in St. Joseph did just that. Lacking specific information on the Lamberts for this period, I'll rely on their stories.

Two members of Brigham Young's Camp of Israel who ended up in St. Joseph were Jacob Peart[78] and Thomas Cottam.[79] Peart had lived near the Lamberts in Nauvoo. He crossed the Mississippi River on February 15th as a member of William Pitt's brass band. Cottam crossed the same day. He had been enlisted as a "pioneer," one of a group of younger men travelling alone to help build roads and bridges.

Peart family 1841. L-R: Elizabeth, Jacob, Jacob Jr., Elizabeth, Mary.

[77] Colton's New Map of Missouri, 1851, Library of Congress. https://www.loc.gov/resource/g4160.fi000223/?r=0.507,0.088,0.147,0.088,0

[78] Peart was a convert from Allston, near Preston, England where he became a good friend of Willard Richards. Shortly after arriving in Nauvoo his wife and three daughters died in 1841, leaving him with a six year old son. He married a widow named Phoebe Robson, who had two children, one of whom married Willard Richards just weeks before leaving Nauvoo. Peart worked in a wagon shop in Nauvoo and his family lived two lots from Lamberts.

[79] Thomas Cottam had lived 20 miles from Gargrave and could have known the Lambert family in England. He and his wife came to Nauvoo in 1841 where his wife died, leaving him with a two-year-old boy. Cottam, who was by this time 26 years old, had left his boy in the care of relatives in Nauvoo to join Brigham Young's pioneer company. I learned about Cottam because of an account book he had formerly owned that Adelia

Shortly after Eliza Snow left Nauvoo with the Markhams, Colonel Markham exchanged the buggy for a lumber wagon, giving his wife and son barely enough room to sit in front of the lumber. In camp, Eliza slept in the wagon with the lumber, and the Markham family lived in a tent.

The Camp of Israel reached Richardson's point, about 46 miles from Sugar Creek Camp, on March 7th and stayed until the 18th. There the men built houses and split rails. Peart and James Smithies performed in William Pitt's Nauvoo Band in a nearby town where admission was charged for concerts at the schoolhouse and courthouse.

From March 22nd to 31st the party made a prolonged rest stop they called Chariton River Camp, where 300 wagons in the Camp of Israel were reorganized into six companies of 50 to go ahead of the rest, who had inadequately prepared for the journey.

On April 21st, when the advanced company was still 150 miles from Council Bluffs, Brigham Young sent a party of people with Thomas Rhoads[80] to St. Joseph, about 110 miles southwest. Their mission was to push ahead on the Oregon Trail and find a spot for the Mormons to settle in California. It is tempting to think that John and his family may have accompanied the Rhoads party to St. Joseph, which could explain why Rhoads later chose John to help him to colonize Kamas Prairie in Utah.[81] [82] However, the Lamberts probably left Nauvoo too late for that.

Three days after Rhoads' group left for St. Joseph, the Camp of Israel reached the Weldon Fork River's headwaters about 50 miles due south of Des Moines, where they made a prolonged stop to create a resting place for those that should come after, which they called Garden Grove.

During the pause, Thomas Cottam was sent south in a large group of men led by John D. Lee with empty wagons to find work and obtain provisions. In a letter to his parents in England, Cottam

---

Groesbeck Lambert was using in April 1861. He had bought the book on a trip to St. Louis while he worked on Mississippi steamboats during his time in Nauvoo.

[80] Thomas Rhoads was a Kentucky woodsman born in 1795, who joined the Church in Edgar, Illinois. He and his first wife Elizabeth Forster had 16 children before the Mormons were driven from Missouri in 1839. He stayed there to attend to the Mormon interests before joining the Brigham Young Company at Nauvoo in 1846.

[81] See pages 47-55.

[82] According to a letter dated June 15, 1846, which was written at Ft. Laramie by Daniel Rhoads' wife, Amanda and sent back to her family in Missouri, the sizable Rhoads wagon train ferried the Missouri River into Kansas on May 6 and 7, 1847 and proceeded over the St. Joseph road to come into the earlier-established Oregon Trail route from Independence at the junction of the two routes just to the west of the St. Joe road fording of the Big Blue River. There he met with a party of non-Mormons led by George Donner and a man named Frazier, who joined his group, increasing the party to 300 people. They separated at the Hastings Turnoff at Ft. Bridger, and thus avoided the infamous plight of the Donner Party. They settled in Sutter's settlement just a few months after the Mormons who had arrived on the ship *Brooklyn* had settled San Francisco. Later Rhoads' adult sons aided in the rescue of the Donner Party. Along with returning soldiers of the Mormon Battalion, Thomas Rhoads was part of the early discovery of a gold at Sutter's mill. When Brigham Young called the Mormons home from California in 1849, he left all of his large family except four young children and came to Utah with a fortune of $17,000 in gold to turn over to Brigham Young. He built a luxurious house not far from Temple Square and was made a counselor in the Salt Lake Stake Presidency. He was (understandably) a fast friend of Brigham Young. There he married at least seven more wives. In February 1851 Rhoads was chosen as one of 50 men, six women, and one child to go with Brigham Young on an inspection tour of the southern desert. That year he was elected to the Grand Jury and in 1852 as treasurer of Salt Lake County and probate judge. (This information is from the Commemorative Marker for Rhoads in Minersville, Utah.)

wrote, “We were in the mob county, or rather near the scenes of the troubles which the Saints had before in Missouri—on twenty miles from Di-Ahman, and forty from Far West.” Cottam earned money for supplies by building a barn. One company was hired to build a prison.[83]

In the meantime, the second group of emigrants known as the Spring Exodus left Nauvoo after the dedication of the temple on May 1, 1846. The ceremony was attended by 10,000 people, which probably included Adelia and John Lambert. Many independent companies of various sizes totaling about 12,000 people reached Council Bluffs over the next month or two, travelling along the winter path blazed by the Camp of Israel.[84] Following the dedication, about 1,350 people left Nauvoo in a single week. On May 22nd, the *Bloomington Herald* noted that ferries were running day and night, having crossed the Mississippi River 35 times in 24 hours at Nauvoo, with similar numbers at Fort Madison, the next ferry to the north. If the Lamberts ferried at Ft. Madison, their trail passed close to the Groesbeck farm near West Point. Most of them reached Brigham Young’s company by July, the rest stopping to set up homes along the way. The weather, the improved trail, and the waystations shortened the trip from the Camp of Israel’s 14 weeks to four or five for the later groups.

Ahead of them, the vanguard pioneers were setting up Mt. Pisgah as another stopover settlement. Beginning May 18th, they built cabins, plowed farms and erected fences and stayed until June 1st.

Thomas Cottam

Thomas Cottam’s group returned to Garden Grove from Missouri, their wagons laden with goods. Finding that the main party had moved on to Mt. Pisgah, they joined them on May 23rd. By this time, many groups who left Nauvoo in the spring exodus were catching up and joining them. My guess is that the Lamberts reached Pisgah around that time and set out for St. Joseph from there.

Brigham Young’s advanced party left Mt. Pisgah for Council Bluffs around the first of June, and many followed soon after. Leaving Mt. Pisgah, Eliza Snow had to drive the wagon when their teamster joined the Mormon Battalion and Sister Markham took sick. Eliza wrote that she already knew how to drive horses but soon learned that driving oxen was another matter. Later at Winter Quarters, she and Sister Markham lived out of the wagon until it was needed to freight supplies back to Nauvoo. Only then was she shifted into a cabin with a tent roof.

Jacob Peart left the advanced party soon after leaving Mt. Pisgah, leaving his wives and children in the care of Willard Richards. He wrote, “Under the counsel of Dr. Willard Richards,[85] I left the main

[83] *Millennial Star,* Vol. 8, page 58.

[84] The final group to leave Nauvoo was the “fall Exodus” of fewer than 1,000, who were forced out by mobs in September. On September 12, angry mobs attacked and invaded Nauvoo, in what was to become known as the Battle of Nauvoo. The 640 Saints who had remained in the city had to flee for their lives across the Mississippi River, gathering as did the previous groups at Sugar Creek, Iowa. Most were sick or injured and there was a severe shortage of food and other supplies.

[85] Richards had married Peart’s 20 year old stepdaughter Mary Thompson on January 27, 1846 as his fourth wife (along with three other young women) just before pulling out of Nauvoo.

company and turned off through the prairie to St. Joseph in Missouri to renew my outfit." He may have traveled with John and Adelia.

Meanwhile, the remaining members of the Camp of Israel reached Council Bluffs on June 13th. Over the next several weeks, many other emigrants caught up and joined them, forming an eight-mile long Grand Encampment.[86]

The Mormon pioneers were not in unoccupied territory. Only a few miles from the Grand Encampment was Traders Point, also known as Point-Aux-Poules, a prosperous trading post near the Missouri River run by Peter (Pierre) Sarpy, the son of Gregoire Sarpy, a prosperous wholesale seed dealer in St. Louis. Peter Sarpy had managed the American Fur Company's trading post 15 miles away across the Missouri River at Bellevue, Nebraska since 1824. From there he set up a ferry across the Missouri and opened up his store and fur operation on the Iowa side among the Indians of the Potawatomie tribe.

The name Pottawattamie means "Makers of Fire." The Indians had been relocated westward from Wisconsin and Illinois during the Van Buren administration to a reservation in what is now Pottawattamie County, Iowa. A man named Davis Harding, who was appointed to instruct them in farming, arrived on the steamer Antelope with his family and a company of soldiers from Fort Leavenworth in the spring of 1834. The Indian tribe, which numbered about 3,000, arrived from Illinois a few days later escorted by a company of cavalry. A Catholic mission was built there to instruct them in Christianity.

Now 14 years later with Iowa Territory moving toward statehood, it was considered necessary to move the Pottawattamies once again, so on June 5, 1846, the tribe signed a treaty at Sarpy's Trader's Point for the repurchase of the five-million-acre tract in Iowa upon which they had been located and to move again, this time to Kansas. They had two years to leave, but most were gone within a year.

Fortuitously it was only eight days after the treaty was signed opening the land to settlement, that Brigham Young's advanced party reached the Missouri River, so as the Pottawatomie's left, the pioneers moved in.

Most of Brigham Young's advanced group decided to camp on the west side of the Missouri River, and in the following weeks Fredrick Kesler built a ferry, and they moved to what became known as Cutler's Park, but most of the much larger second group of immigrants spread out in Pottawattamie County among the Indians, taking over their property as the tribe moved on to their new reservation.

It was not long before Brigham Young realized that it would be impossible to move everyone to the mountains that year, so he set up Winter Quarters for his group in Indian territory on the west side of the Missouri River. The rest of the Saints remained on the east side, scattered near streams and timber up and down Mosquito Creek, Keg Creek, Silver Creek, Pigeon Creek and their tributary streams to establish farms and produce crops for the anticipated crossing in the spring of 1847. Many of the pioneers moved down the Missouri River as far as St. Louis to find work, including a considerable number who stopped in St. Joseph, the closest significant settlement. And many who didn't move down the river to live, traveled down it to trade. Bathsheba Smith, who was among the

[86] Pushing on to Zion: Kanesville, Iowa, 1846.1853, William G. Hartley.

Saints in Winter Quarters, wrote that her family had to travel 150 miles to get bread, mostly made of corn, from Missouri. Fortunately, it was cheap and plentiful. She was referring to St. Joseph.

Thomas Cottam did not go on to St. Joseph at that time, but instead went back to Nauvoo, where he wrote a letter to his parents in England dated June 18, 1846, which was later printed in the *Millennial Star*: "The reason why I came (back) to Nauvoo was, I brought a team to fetch a load of goods and take my child along." He found his four year old son living with "Uncle Moss and Aunt."[87] It was not until after the Battle of Nauvoo in the fall of 1846 that Cottam and his boy came west again with the "poor group." He traveled with Joseph Fielding and his family to Winter Quarters, having been hired to drive one of Fielding's teams.

Soon after arriving at Winter Quarters that October, Cottam left his little boy with Joseph Fielding Smith's family and went to St. Joseph, where he worked for Jacob Peart. He arranged for his wages to be drawn by Joseph Fielding and his sister Mary Fielding Smith, who would be coming down to St. Joseph to buy supplies. However, Cottam was sick a lot of that time, and his wages did not amount to very much.

St. Joseph had been first settled in 1826, when the fur trader Joseph Robidoux arrived to set up his Blacksnake Hills Trading Post on behalf of the American Fur Company. He and his five brothers traded fur pelts collected from the branches of the Missouri River system. The land belonged to the Ioway and Sac Indians, but the tribes allowed licensed traders in the area. The efforts of soldiers from Ft. Leavenworth to prevent squatters there proved unsuccessful, so it was only a matter of time before the tribes sold what is now the northwest corner of Missouri to the U.S. government for $7,500 in 1836 and moved on, and many more white settlers moved in from neighboring counties and the states. St. Joseph is about 1,000 feet above sea level on hills about 320 feet above the low water mark in the Missouri River. It is about 100 miles south of the mouth of the Platte River and 150 miles from Council Bluffs. In 1841 Robidoux hired surveyors to design a town on his land around the trading post and started selling lots in 1843 after the plans were approved in St. Louis. When the municipal government was formed in 1845, the population was about 600 including five stores, five physicians, four lawyers, and a newspaper. A number of Mormons settled in St. Joseph and vicinity around the time that John and Adelia Lambert arrived. One of Adelia's biographers wrote,

> They could have come to Utah with the Pioneers in 1847, but her husband wished to get a little better fixed to start the journey westward, so he worked at his trade as a brick mason in St. Joseph... Adelia, while living in Missouri, wished to add to their income... (She) made moccasins and trimmed them with fancy bead work and sold them to the Indians. She was an expert tailor and seamstress, doing all the sewing by hand...[and] also made men's suits.[88]

By December 1846, the population of St. Joseph had grown to over 900, and times were becoming quite lively. Peart wrote,

---

[87] This was probably William Francis Moss, who was married to Cottam's father's younger sister Elizabeth.
[88] History of Adelia Groesbeck Lambert, *FamilySearch* Memories KWJC-V2C.

> During these 10 months we had much sickness. I often went out nights, walked around a circle, and then said prayers, and the Lord was with us and blessed us much... I stayed in St. Joe ten months during which time I got me four cows, three yoke of oxen and breadstuff and clothing for my journey.

Another Mormon named Charles Lambert moved with his wife and one year old son to St. Joseph in January.[89] He was another member of the "poor group," having experienced the Battle of Nauvoo. On one occasion, he was seized by the mob and forcibly "baptized" in the Mississippi River. He had arrived at Winter Quarters in November. He wrote,

> I started down the Missouri to find work. I started on the 13th of January 1847. Brothers Thomas Moore and Joseph Kingsbury[90] were going down to St. Jo. They would beg for me. I started with a pair of old shoes. The sole came off on the second day. That was the coldest winter experienced in Missouri for several years... I got to St. Jo. The prospect for work was good as soon as the winter broke up. I found some I was acquainted with.[91]

Among the acquaintances that Charles mentioned may have been John and Adelia. He wrote further,

> While in St. Jo, my wife being about to be confined, I sent her up to Winter Quarters. It was cold weather when they got to the river to cross. Some teams had crossed but as they were trying to get ours over, the ice broke, letting the wagon and contents go into the river... (His wife survived.) I had a house at the west end of St Jo. The brethren used to call it the Mormon Tavern, as many used to stay there when they used to come there to trade. One day as I was passing down the street a man came out of a grog shop and in throwing a tumbler glass at another struck me on the cheek bone. I never had such a blow. It was nigh to my right eye, and then (he) emptied his pistol. It was almost a miracle how I escaped...

St. Joseph was a rough frontier town. It is little wonder that John and Adelia did not stay there long.

Adelia's first child, Martha Adelaide Lambert[92] was born at St. Joseph on February 24, 1847. According to Adelia's own notes, the birth was at seven o'clock in the morning. Adelia had been pregnant throughout the trip from Nauvoo. It must have been a comfort to have John's mother, Patience Vay, with them.

Ten days later, a letter came to Jacob Peart from Willard Richards to come to Winter Quarters as soon as possible. Brigham Young was putting together his group to move to the valley that spring. But it took Peart until June to get to Winter Quarters, and he didn't make it in time--the Brigham

---

[89] I could find no common Lambert ancestors for Charles and John. He was from Kirk Deighton, which is only 33 miles west of Gargrave, but he was not baptized until 1843, three years after John's arrival in Nauvoo. They probably had known each other there. Charles married Mary Alice Cannon, sister of George Q. Cannon, and worked alongside John as a temple stone cutter. He was credited for $77.50 in labor as full tithing, (Joseph Smith Papers) probably for work on the temple project.

[90] Thomas Moore was a wealthy wagon maker in Nauvoo, who lived in a two-story brick house that is still standing. Joseph Kingsbury was his son-in-law, who later became the Lamberts' bishop in Salt Lake City. Moore and Kingsbury and their families went west together in 1847.

[91] Diary of Charles Lambert, *FamilySearch* Memories, p. 12, KWNJ-HBW.

[92] I will refer to her as Adelaide, the name she seemed to use most often.

Young Company had left on April 14th, and the rest of the year's wagon companies followed soon afterward.

Fredrick Kesler, the miller from Augusta, left Winter Quarters in May 1847 and worked his way down the Missouri River seeking work. No doubt he came into contact with the Lamberts in St. Joseph, being well acquainted with Adelia, but finding no suitable work, he continued with his family on down to Westport Landing,[93] a trading post in Jackson County about 12 miles west of Independence, Missouri. It was the last outfitting post for the trails to Santa Fe, California, and Oregon. The land around it had been recently bought by investors, who put the first lots up for sale in 1846, and the community was beginning to grow rapidly. There he got a job installing machinery in the Little Horse Mill. On July 27, 1847, his fifth child, Fredrick Jr. was born there. After about 18 months, Kesler wandered south again, finding nothing fitting his talents until he reached Texas, where he put in a water wheel and flour mill. After spending a sunny winter in the south, he returned to Westport Landing in the spring of 1849.

Other Mormons from Lee County stopped in St. Joseph. William Bateman and his wife Sarah Ann stopped on their way to St. Louis, probably traveling with other friends from Augusta. William continued on to St. Louis to find work, but Sarah Ann remained in St. Joseph for two years with three young children, including one who had been born on the trail from Augusta. Samuel, their fourth baby, was born at St. Joseph on June 14, 1847, and died there a year later.[94]

In September 1847 Isaac Hill, who would later be the Lamberts' bishop in the Salt Lake Second Ward, moved to St. Joseph to work. By this time, Jacob Peart was back in St. Joseph with his stepson Robert, having left his wife in Winter Quarters,

Peart's letter to his wife on September 19th illustrates the life of Mormons in St. Joseph.

> Catholic church dedicated today. Priests up from St. Louis. Ellen Neuswanger left with her father... Bro. Charles Lambert is working at the still house. They are well except for the child, little Charles. He has had a sore on his foot. It bursted and is better. I am stopping with them and am very comfortable. Bro. Wright is in his old house and is all well... Bro. Gordon,[95] one of the soldiers, is here having had some California news. If you see Bro. Joseph (Fielding) you may tell him I called on Brother John Lambert and shewed him Br. Fielding's note, but he refused to give up the order, said he had it.[96]

It appears that Cottam had been working for John. Peart's letter is the last documentation of John and Adelia Lambert in St. Joseph.[97] Peart had a job turning wagon hubs on a lathe at "five bits a

---

[93] Westport Landing became the Town of Kansas in 1850, and Kansas City in 1889.

[94] William moved Sarah and the remaining children at some point further down the river to Gravois Mills, Missouri, where Mary Ann was born on March 4, 1849, but the family was able to get back to Kanesville in time to set out for the Valley on July 5, 1849.

[95] Gilman Henry Gordon was one of 15 battalion men who escorted General Kearny back from California, arriving August 23, 1847. He had a son born at St. Joseph June 20,1848.

[96] Letters from Jacob Peart, *FamilySearch* Memories, KWJR-5PP.

[97] These are the names of Mormons in St. Joseph who were mentioned in Peart's diaries: Peart, Cottam, Charles Lambert, John Lambert, Ellen Neuswanger and her father, Br. Wrights, Br. Gordon (Gilman Henry Gordon), and Br. Joseph Haven. As visitors he also mentioned Thomas Moore, Joseph Kingsbury, and Joseph and Mary Fielding.

set," and his son Robert worked hauling freight with their oxen. He wrote again to his wife on March 26, 1848,

> I am in the house all day attending to Bro. C. Lambert, giving him a puke. He is pretty sick. The day is fine. A steam boat came up. We have the house full all the time almost with the brethren from the camp and about here. I am very unwell and have been ever since I came down here. I long to be home. Two men quarreled on Main Street, St. Joe, and shot each other with pistols, but unfortunately neither of them was mortally wounded.

"Unfortunately?" He must have been fed up with the violence.

> Today I settled with Cayton, the wagon maker. He offered me six dollars for ten dollars' worth of work. Finally, after much trouble I got seven dollars (credit) on the store, which they refused to accept. He is a mean rascal. The people in St. Jos. are the meanest people I ever saw. I want to be gone from the place. I would rejoice to live in camp if I have to live on meal alone and should be happy having my family with me.

VIEW OF ST. JOSEPH IN 1850.

Some of the Lambert family histories claim that John and Adelia were driven out of St. Joseph by "mobbers." The town's history mentions that a notice was once posted there for the Mormons to "seek some other home, as there is considerable excitement existing against them," so there was animosity, but it mentioned no actual mobbing. Technically, Governor Boggs' 1838 Extermination Order was still in effect for Mormons in Missouri,[98] although it didn't stop this group of Mormons from living in St. Joseph.

By this time Thomas Cottam was long gone from St. Joseph, having sailed with his little boy down the Missouri River to St. Louis to raise an outfit to go to the Valley. While he was working there at a turning shop, he ran into George and Caroline Charman, a couple whom he had sheltered in his house at Nauvoo when they arrived penniless from England. Brother Charman soon died in St. Louis, and Thomas promptly married Caroline. They had two children together before they completed their outfit and left St. Louis for Salt Lake City in 1852.

[98] https://web.archive.org/web/20110526042751/http://www.jwha.info/mmff/exorder.htm

The Lamberts probably headed south to the Westport Landing[99] in the spring of 1848, having lived in St. Joseph nearly two years. John wrote that they moved by ox cart, which would have taken them about three days,[100] since the distance is 55 miles. By this time, the Kesler family had been at Westport for about a year, and they would certainly have found each other. Adelia's family had known the Keslers through the Augusta Branch, and the two families must have been the only Mormons in Westport. In fact, there was no Mormon community anywhere in Jackson County, Missouri after the violent expulsion of the Mormons from Independence in November 1833 until long after the Lamberts had departed in the spring of 1854, when nine vessels carrying L.D.S. immigrants from Europe came up the Missouri River to Westport Landing to be outfitted into eight wagon companies that took them to the Salt Lake Valley. After that time missionaries began to preach again in Jackson County, actually forming a small branch.[101]

Jackson County, Missouri had been incorporated in December 1826 by a population of trappers, scouts, traders, and farmers, and the town of Independence had only about 20 dwellings in 1830 when Joseph Smith was instructed by revelation to send missionaries to "go into the wilderness among the Lamanites."[102] After it became clear that the government did not allow missionary work or settlements in Indian territory, the prophet received a revelation the following July clarifying that Zion would be established on the eastern side of the Missouri River on the "*borders* of the Lamanites" in Jackson County, Missouri Territory.[103] On August 3, 1831, Joseph Smith, Oliver Cowdery, Sidney Rigdon, and other prominent leaders laid the northeast cornerstone of the anticipated temple in Independence, and the Colesville, New York Branch of Mormons arrived in its entirety. Bishop Edward Partridge bought 63 acres land around the temple lot in the Paseo and Troost Lake areas of Independence before the end of the year. Within two years, the Mormons in Jackson County increased to about 1,200, nearly half the population. Tensions between the Mormons and non-Mormons erupted over the accusation that the Church was welcoming settlement by free blacks, corrupting the slaves, and becoming a dangerous political majority. Soon mob violence erupted which led to the Mormons moving to neighboring Clay County before the end of 1833.[104]

That year the trading post of Westport was opened about 12 miles west of Independence in the hills south of the river, so named because it was the last place at which settlers headed west into

---

[99] John called the town Kansas City in his brief autobiography, but this was, of course, an anachronism.
[100] From March to September 1848, 143 buildings were erected in St. Joseph including the first brewery and a Whig newspaper. The gold rush in the spring of 1849 greatly influenced St. Joseph, which was in an ideal location and a population of 1,900 with 19 "well-equipped stores." It had two flour mills, two steam saw mills, nine blacksmith shops, four wagon shops, and two ferries. It hosted 500 to 1,000 immigrants per month. From April 1 to June 15, 1849, 1,508 wagons crossed on the ferries. In 1850, half of the 100,000 immigrants to California left from St. Joseph. Many were brought in steamboats and brought cholera. By 1851 the gold fever had abated, but the steamboats continued to bring Mormon immigrants, passing through to Council Bluffs and Florence. When Salt Lake was settled, St. Joseph became a freighting center for trade there.
[101] Andrew Jenson, Encyclopedic History of the Church of Jesus Christ of Latter-day Saints, 1850-1941, pp. 946-947.
[102] Doctrine and Covenants 32:2.
[103] Doctrine and Covenants 54:8.
[104] By 1836 the Mormons had moved to Caldwell County, which was formed specifically for them, and by 1839 they were driven from Missouri entirely.

Kansas, Santa Fe, California, or Oregon could get supplies. The first steamboat to visit Westport, the John Hancock, landed on a nearby bend of the Missouri River with goods in 1834. The Westport landing dock grew in importance in 1838, about when the Mormons were being expelled from Calwell and Daviess Counties. During the Lamberts' time there, a group of 14 investors settled in the area and changed the name to the Town of Kansas. Throughout the 1840s, the importance of the trading post grew as westward traffic increased, and plans for a railroad were made in 1847.[105]

September 1848 is my best guess for when the Lamberts left Westport to visit their Groesbeck relatives in Lee County, Iowa and the Lamberts in Hancock County, Illinois. John did not go by oxcart this time. Overland travel from Jackson County to Nauvoo is 250 miles each way, so they would have traveled by riverboat. Assuming a week of travel each way and staying with both families, the adventure must have taken at least a month and possibly much longer. Apparently they visited their friend Thomas Cottam and his new wife in Saint Louis during a layover between Missouri and Mississippi steamboats.[106] Then they traveled by Mississippi steamboat to Montrose and visited Adelia's family at West Point.

All of Adelia's siblings were still unmarried and living at home except Benjamin, who had died at the age of nine, a month or two before her courtship with John Lambert. Perhaps Adelia visited his grave in the West Point cemetery. She had seven living siblings aged 2-24, all single and living at home, whom she would not see again for over three decades.

Adelia also must have checked in on several of her uncles and aunts. Her mother's oldest sister, Persis Bosworth Tuttle, had died at the age of 45 in August 1846, about when Adelia and John were settling into St. Joseph. Adelia's Aunt Amy and Amy's husband Washington Smith were still living in West Point Township with two children under ten. Dan and Lydia Bosworth were also at West Point with three children under 12. Her Uncle David Groesbeck[107] was living nearby with his second wife Nancy. John Groesbeck, the former branch president in Augusta had probably left by then. In 1850 he was living in Bastrop, Texas with his family, all of them having evidently given up on Mormonism.

Richard Lambert and his wife Jane were 25 and 23 years old with three boys aged 1-4. Jane's brother Henry had moved near them after having bought their sister Margaret Shaw's farm in Rocky Creek in Hancock County and lived next door to the Lamberts with a one year old child. Of course, John's sister Elizabeth also lived in Rocky Creek. She had five step children between eight and 16 and three of her own, who were five and under.

If the visit to their families began in September, Adelia and John may have been home by December 5, 1848, when James K. Polk confirmed the discovery of gold in an address to Congress. Polk's revelation started the California gold rush, which led to an incredible economic boom at Westport, the jumping off point of overland travel to the gold fields. And the family may have avoided the

---

[105] There was no railroad until later. The first Missouri Railroad was opened in 1860 between Hannibal and St. Joseph. It did not go to Independence. The first Pacific Railroad line was organized in 1849 but did not reach Jackson County until 1865.

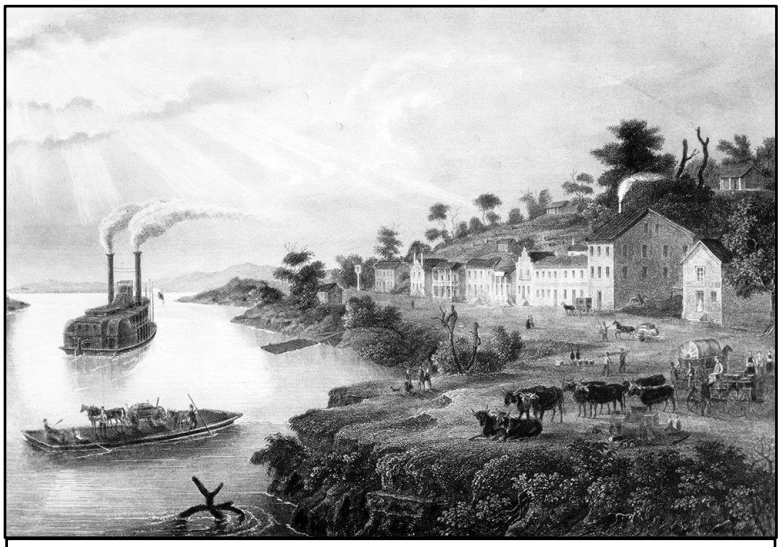
[106] This is likely the time when Adelia got the account book from Cottam, which will be mentioned later.

[107] David Groesbeck died at the age of 47 on July 3, 1851 at West Point in an outbreak of cholera in the township. *Keokuk Dispatch*, July 28, 1851.

hazardous river traveling during the cholera epidemic of 1849,[108] which seriously disrupted travel between St. Louis and Jackson County. In December of 1848 a boat filled with European immigrants brought cholera to New Orleans, many of them having died on board. Passengers without symptoms were allowed to disembark, but many of these were carriers, and the disease spread rapidly through the city, causing 57 deaths in one day.

The authorities in Westport had heard of the epidemic by April, when the town's doctors and two Catholic missionaries began a cleanup of public facilities. About that time, the first steamboat of the season set out from St. Louis heading westward. When a cholera victim collapsed on deck, the captain beached the boat and evacuated the passengers. The boat was cleaned and fumigated and resumed the voyage, but by their arrival at Westport, 60 passengers had died, and most of the rest were infected. Upon hearing of the outbreak, the town's residents scattered, but for many it was too late. The disease struck a party of Mormon immigrants there, who were preparing to go to Utah.[109]

Kesler returned from Texas to Westport in March 1849, but when he found that business was slowed by the deadly epidemic, he moved 100 miles west to build a flour mill for the Pottawattamies on their new reservation in Kansas. He later returned to Westport for another year, where his wife bore him a daughter in April 1850.



Westport (Kansas City) around 1850

The city's population of 1,000 people was reduced by death of evacuation by two thirds. Native Americans were especially hit hard with some villages being completely wiped out. The disease raged all summer but waned in the autumn and people started coming back. By winter it had disappeared, and did not return for over a year.

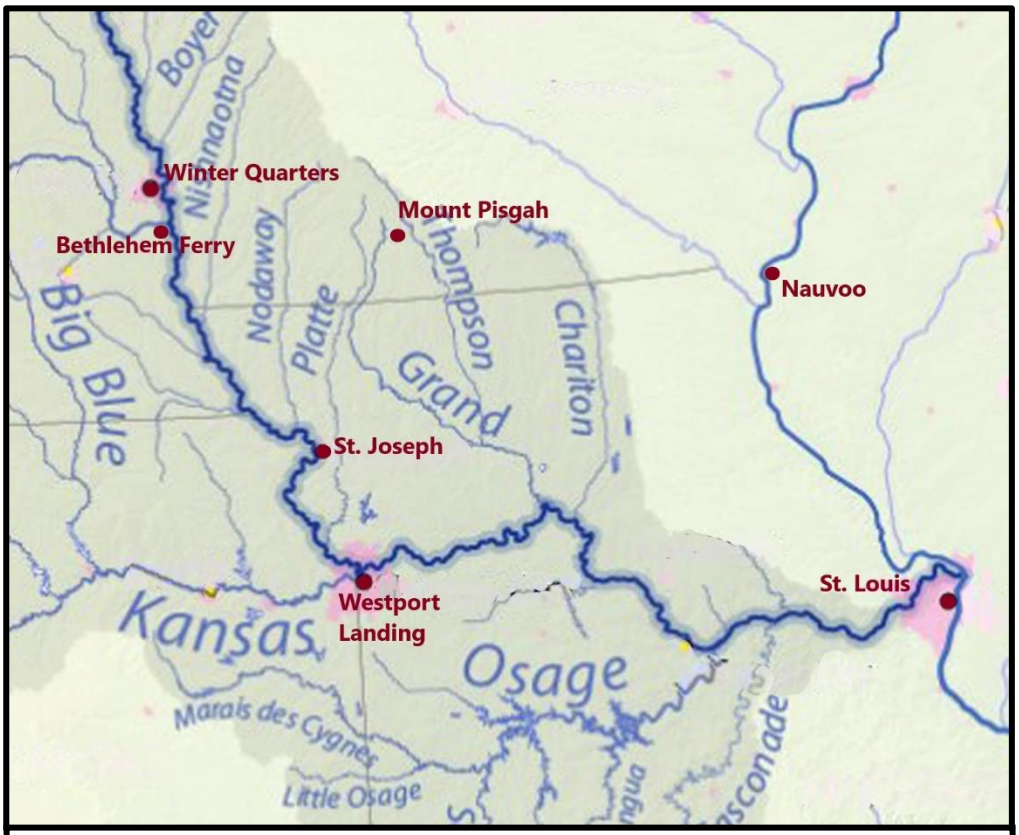
---

[108] Notes on cholera: Mortality was 50-60%, and symptoms began two hours to five days after exposure. Cholera is caused by a bacterium from human waste that grows in river water and only infects humans and was historically spread through the bilge water of ships. The main symptom is profuse diarrhea with cramping, producing fluid loss of up to 3-5 gallons per day. In addition to antibiotics (which of course were not available in those days), effective modern treatment is massive oral and I.V. fluid replacement. The pioneer treatments for cholera were basically useless and in many cases dangerous, such as the common treatment at the time of water restriction intended to "dry up" the diarrhea. Based on today's understanding of hydration, most of the deaths were probably preventable. Dr. John Snow in London proposed that cholera was caused by microbes in 1849, and in 1854 he proved that an epidemic in the Soho district of London was caused by contaminated water from the Broad Street pump, and he stopped the epidemic by removing the pump handle. He became the father of modern epidemiology. President James Polk died of cholera in 1849.

[109] https://kchistory.org/blog/pandemic-gateway

On September 20, 1849, Adelia's second child, John Carlos Lambert[110] was born in Westport Landing at 2 p.m. on a Thursday.

The Santa Fe, California, and Oregon trails all passed through Westport Landing,[111] and the California gold rush was underway. The town was incorporated on June 1, 1850, and renamed The Town of Kansas. The first overland mail in Jackson County began in 1850, running to Salt lake City, and there was another route to Santa Fe. But by then Lamberts were in Utah Territory.



Map of Missouri River and Tributaries

John Lambert wrote: "Spring of 1850…went to Bethlehem (north 350 miles) on the Missouri. Traveled with ox teams."[112] Let me unpack that brief statement. First, John was wrong about the distance--to go north 350 miles would have taken the Lamberts to South Dakota. The Bethlehem Ferry was about 180 miles north of Westport Landing and about 20 miles north of Old Ft. Kearney on the Ox-Bow trail near the mouth of the Platte River, still a significant distance and only a shadow of what was ahead for them. But why didn't they use the traditional Mormon trail?

[110] All of his life, John Carlos Lambert was called Johnny. To avoid confusing him with his father, John Lambert, I will henceforth refer to John Carlos as Johnny.
[111] Credit for photo: https://kcyesterday.com/articles/founding-early-years-kansas-city
[112] John Lambert's Handwritten Account of Immigration, FamilySearch Memories, KWNK-49F.

The Mormon settlement in Kanesville, Iowa had been flooded with gold seekers headed to California, which boosted the economy there, just as the Lamberts had seen in Westport. The Mormons now had a market for their farm products and crafts, and the gold seekers were reducing their loads, trading unneeded items for food and animal feed. The previous year between four and five thousand wagons had crossed the Mormon ferry at Kanesville with about 13,500 men. The town had become the largest outfitting post on the Missouri River. Of course, it also outfitted Latter-day Saint pioneers--25,000 of them between 1846 and 1853.

But the Mormons hadn't counted on their ferries being monopolized by the thousands of California gold rushers in 1849, who crowded their trail north of the Platte River and interfered with their own companies. Also, some river crossings on the north side had proved dangerous in high water the previous year. Consequently, Church leaders in Winter Quarters held a meeting in Kanesville during the winter of 1849-50 in which it was decided that the Mormons would build another ferry across the Missouri River between Bethlehem, Iowa and what is now Plattsmouth, Nebraska south of the Platte River. Beginning in 1850, many Mormons crossed the Missouri River at Bethlehem and traveled on the south side of the Platte River so they wouldn't have to compete with other travelers for wood, water, and grass in the eastern third of Nebraska."[113]

Travelers on the new route also hoped to receive military protection on a new army supply road, wanting to avoid conflict with the Plains Indians, who had been agitated during the 1849 California gold rush. The 200-mile-long army road connected "Old Fort Kearny," 50 miles below Kanesville on the Missouri River, to "New Fort Kearney," following the south side of the Platte River to the west. During a later cholera outbreak in Florence, that trail became the main Mormon route known as the Mormon Road.

In his autobiography John continued, "Then started for S.L. City with ox teams in the company of Thomas Johnson[114] and arrived in Utah S.L.C. 11th day of September 1850."

John and Adelia with their two children, John's mother Patience, and his brother Joseph left for the Valley via the Bethlehem Ferry on June 5, 1850. Thomas Johnson was the second of four Captains of Fifty in the Benjamin Hawkins Company.[115] The Lamberts started west with one yoke of black Spanish cows, one yoke of oxen, and a good wagon. One of the cows gave milk, and Adelia would milk her each morning. According to her biography,

> (Adelia) put the milk into a small, covered bucket and fastened it to the back of the wagon, so every night they would have butter and buttermilk... The two children had whooping cough the entire way, and her husband bruised his heel, and a felon[116] developed from which he suffered terribly. She drove the oxen part of the time to let him rest. Sometimes

---

[113] The Iowa Mormon Trail, Susan Easton Black and William G. Gartley, p. 174.

[114] Thomas Johnson was only 23 years old, born in 1818 in New York. He married Patience Thornton in 1837, moved to Nauvoo in 1841, lost a son, ferried for Joseph Smith in 1842, and left Nauvoo February 1846. He was traveling with two boys ages nine and one and a new wife Mary Elizabeth Harrison, a 21 year old whom he married February 4, 1849.

[115] The other captains of fifty were Milo Andrus, Aaron Johnson, and James Pace.

[116] A felon is a bacterial infection around the fingernail which causes pain, swelling, and redness.

> they would get a bit unruly, so he would have to get out of the wagon, hop on one foot and whip them.[117]

About a month after the Lamberts left Westport, cholera wiped out 2/3 of a community of Belgian settlers there, killing 50 adults and 14 children. But cholera also caught up to the Lamberts' wagon company, plaguing the first weeks of their crossing. In his trail diary, fellow traveler Thomas Nelson wrote of the death of "a (little child of a) Brother Borum. Melvin Ross and I dug the grave and buried it." He continued, "There began to be considerable sickness in camp and some deaths." Peter Shirts, who had been appointed captain of the first ten, buried his wife by the wayside. From Samuel K. Gifford's diary:

> The horror that reigned in camps ahead of us cannot be described. Sometimes for miles could be seen feather beds, blankets, quilts, and clothing of every kind strewed over the plains, also wagon tires and irons of every description, gun barrels, stoves, etc. etc.[118] The bottom of the Sweetwater was also lined with wagon tires, chains and other irons. And fresh graves could be seen in every direction... The Platte water being muddy, there had been wells dug all along the Platte bottom to get clear water. The wells were about six feet deep with steps dug to get to the water. The counsel was this, "To not go near those wells for water but get their water out of the river, and drink none without boiling, and to fill their churns, teakettles, and everything that they had that would hold water with boiled water to use while traveling..."[119]

Apparently there was some recognition that cholera was associated with river water, although Louis Pasteur did not discover the germ theory until 1861.

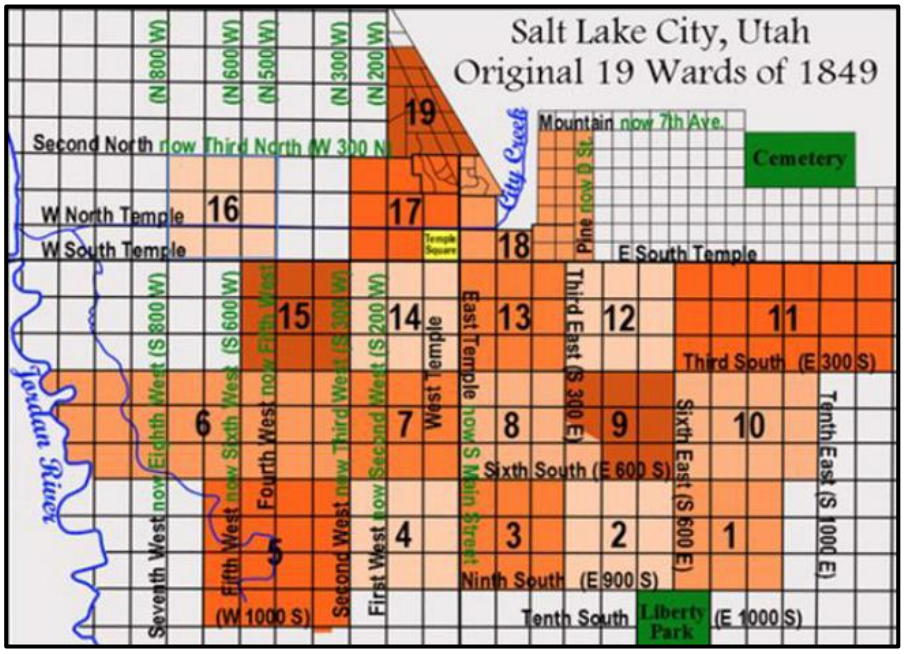
The Lamberts arrived in Salt Lake City on September 11, 1850.

---

[117] History of Adelia Groesbeck Lambert, *FamilySearch* Memories, p. 2. KWJC-V2C.
[118] Much of this trash was left in the rush of miners to California the previous season.
[119] Samuel K. Gifford Reminiscences, Church History Library MS 8167.

Chapter Five – Salt Lake City

A year and a half before Lamberts arrived, Great Salt Lake City was divided into 19 wards, each one about three blocks square.



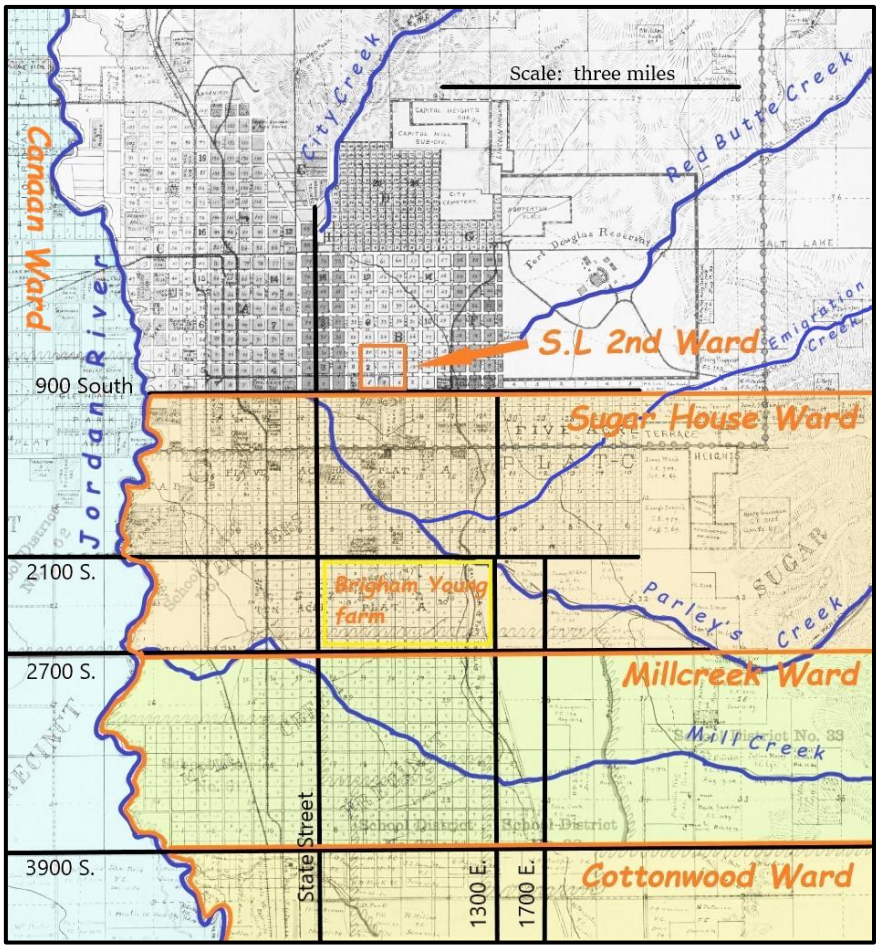
Then the rest of the valley was divided up into wards and given names by the Quorum of the Twelve, although it took time to populate them. Four wards were laid out on land lying south of the city and east of the Jordan River. Canyon Creek Ward included the Five-acre Survey[120] and everyone who settled east of it. Mill Creek Ward included the 10-acre survey and all east of it. Cottonwood Ward was land between the 10-acre survey and Cottonwood Creek, and the Mississippi Ward was everything south of Cottonwood. Everything lying west of the Jordan River was to be organized under the name of Canaan Ward.

The settlers north of the city and east of the Jordan River and the Great Salt Lake were to be organized into three wards. The first was country lying north of the city as far as the Sessions' Settlement, the second was between Sessions' Settlement and the Weber River, and the third comprised the Brown Settlement on the Weber River (Ogden).[121]

Canyon Creek Ward soon became Sugar House Ward, a name that remains today in that area. Canaan Ward quickly became West Jordan, which also included the settlements on the east side of

[120] The Five-acre survey was small farms assigned to families in the city wards who were not primarily farmers. The Ten-acre survey was for farmers who had city lots. Many farmers possessed multiple ten acre farm lots.
[121] Journal History, February 16, 1849.

the Jordan River of Dry Creek and East Jordan, later to be parts of Sandy and Midvale. It was not until 1870 that the term West Jordan referred to a single town, not the entire west side of the valley.



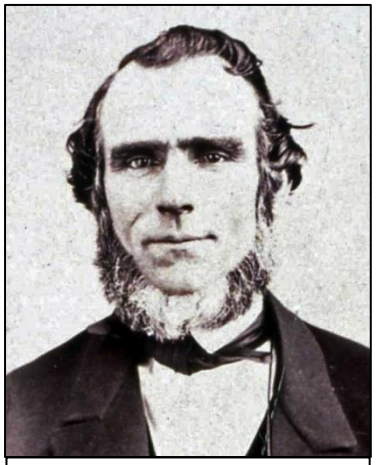
Four days before the Lamberts' arrived, Congress granted Utah territorial status,[122] but word of the congressional action did not reach Utah until January 27, 1851. That evening fireworks were lit in celebration from the roof of the new downtown mercantile store of Livingston and Kinkead.

In March and April 1851, the U.S. 1850 census was counted in Utah as a requirement for its new territorial status even though it was a year late. It shows John and Adelia with their two children: Adelaide, age four, and Johnny, one. Adelia was three months pregnant with Mary Adelia at the time. A look at families listed on the same page of the census gives a clue to the location of their first home. Above them is listed a man named William Childs, whose son is said to have been born in 1855 in the Twelfth Ward.[123] I was not able to document the location of most of the Lamberts'

[122] Congress rejected Utah's proposal for a State of Deseret that included the entire Great Basin, but the territory did include most of Nevada and western Colorado.
[123] The Early Days, Edward Brigham Childs, FS memories KWJ1-QQB.

other close neighbors, but in the sixth house below them lived a woman named Vienna Jaques.[124] Upon arrival in the Valley, she had been given a city lot in the Twelfth Ward. This suggests that the Lamberts may have lived temporarily in that ward after first arriving.

Lambert family stories agree that John permanently settled in the Second Ward in Salt Lake City at 7th South and 4th East. In his own words: "Lived there eleven years in 2nd Ward and fenced the first lot in that ward." John also built a second house for Patience and Joseph in the Second Ward, probably on the same lot.[125] He also had a farm in the Ten-acre tract south of town "near the Jordan River." Adelia wrote that her husband worked in his trade (brick and stone mason) and farmed only in his spare time, which left the gardening for her to do. He is said to have worked as a mason on the Salt Lake Temple during his eleven years in the valley.[126] If so, he was not working as a mason on the granite walls of the temple, but only on the foundation, for the walls did not reach ground level until 1867, when he lived in Kamas, and he couldn't have begun any kind of work at Temple Square until after the site was dedicated on February 14, 1853.[127] John also arrived too late to do masonry work on the Council House, the proposed territorial capital, which was nearly finished before he arrived. In 1852 a 14-foot wall was built of sandstone and adobe around Temple Square. I can imagine John Lambert being a part of that effort. Another project that may have involved John is the so-called Spanish wall that was begun in 1853 to surround Salt Lake City, but never finished. It reached six miles in length and was 12 feet high and six feet thick at the base. Other than that, his masonry skills were probably applied to building private houses from adobe bricks.[128]



James Smithies

There was a giant Pioneer Day celebration on July 24,1851, which included a parade, the Nauvoo brass band led by James Smithies, the man who had performed the marriage of John and Adelia. There were 110 firings of a cannon, and a grand ball was held in the Lord's Storehouse for the band and the men in public works.

---

[124] Vienna was a 60 year old woman of means, who had given a substantial donation for the land on which the Kirtland Temple was built and is one of the few women mentioned in the Doctrine and Covenants. (D&C 90:28.)

[125] Venita Parry Roylance, Patience Vay Lambert Redford, *FamilySearch* Memories KWV9-JCQ.

[126] This is from the talk at the Lambert Reunion held in Liberty Park, June 13, 1932, read by John Carlos Lambert, Jr., Adelia's grandson. John Lambert's work on the temple is also mentioned in Pioneers and Prominent Men of Utah p. 954.

[127] The foundations were found to be defective when they were uncovered after the departure of Johnston's army in December 1861, and work to replace them did not begin until the following spring. It was not until the end of the construction season of 1867 that the new foundations reached ground level again for the first time in 14 years, and it was only after the railroad was finished to Little Cottonwood canyon in the early 1870s that the blocks for the walls of the temple were constructed. https://rsc.byu.edu/salt-lake-city-place-which-god-prepared/design-construction-role-salt-lake-temple

[128] Fired bricks were not available in Deseret for another decade.

When Mary Adelia Lambert was born Thursday morning at 10 o'clock on September 11th, it nearly cost Adelia's life.[129] She was sick for three months and is said to have lost all of her hair and all of her teeth. Her mother-in-law, Patience Lambert, took care of her baby. When she began to recover, her husband carried her out of doors to get fresh air and sunshine.

On September 21, 1851, the first Presidency sent a letter instructing all the Saints still living in Iowa to come to Utah the next season, "And fail not. What are you waiting for? Have you any good excuse for not coming? No!" Elder Ezra T. Benson and Jedediah M. Grant were sent to a conference in Kanesville to push emigration. Benson visited "all around the (29) different branches" and organized companies from each of them. The next season there was a massive movement of about 12,000 emigrants from Iowa to Utah. By 1852 about 2,000 members who had remained in Iowa joined Strangites and later in 1860, the RLDS, who proselyted them actively. None of John's nor Adelia's extended families heeded the call to go to Utah.

John and Joseph Lambert's names appeared in the *Deseret News* on May 29, 1852, as members of the 9th Quorum of Seventies. The Second Ward had 147 members under its second bishop, Joseph Kingsbury.[130] He and his wife Loenza had three children under four.

Orson Pratt made the first public announcement of the doctrine of polygamy at a special conference called by Brigham Young on August 29, 1852, which was attended by 2,000 members in the old Salt Lake tabernacle. Up to this time, the issue of polygamy had been a widely known secret that no one discussed publicly. In his speech, Pratt made it clear that the principle was necessary in order to provide physical bodies for all the billions of spirit children waiting to come to earth, and that it was the blessing and responsibility of God's worthy people to make it happen. Furthermore, those who did not take part could not be married for eternity and would be barred from the Celestial Kingdom, relegated to be eternally single ministering servants.[131] In one way, Orson Pratt's address was a great relief to many, for now polygamy could be acknowledged in public. However, it was now clear that the principle was to apply to everyone, not just the leaders of the Church or special cases promoted by the Prophet. The address may have had an influence on John's entry into polygamy three years later.

---

[129] Pioneer Women of Faith and Fortitude, p. 1705.

[130] As a young man Kingsbury was a clerk in the Newel K. Whitney store in Kirtland and later married Whitney's sister Caroline. After Caroline's death in Nauvoo, he was married in a mock ceremony to Whitmer's daughter Sarah Ann to give cover for her secret polygamous marriage to Joseph Smith. After Joseph's death she married Heber C. Kimball. Kingsbury and his next wife Loenza Pond lived at Winter Quarters from where he sometimes visited St. Joseph during the time that John and Adelia Lambert were there.

[131] Joseph Smith had secretly taken the first of his approximately 33 wives around 1840 in Nauvoo and revealed the principle of multiple wives to the Quorum of the Twelve on July 12, 1843. About a dozen church leaders married in polygamy that year. Rumors of polygamy spread during the next two years including in courts and in newspapers, but Joseph and the other Church leaders repeatedly denied it, and most of the members including Emma Smith herself were kept ignorant until near the time of the Prophet's death at Carthage jail in June 1844. By the time the Saints left Nauvoo, 78 men, 587 women, and 2,790 children (George D. Smith, Nauvoo Roots of Mormon Polygamy 1841-44, a Preliminary Demographic Report, Dialogue, Vol. 27, No. 1, 1994.) were members of polygamous families, primarily Church leaders at various levels. It is impossible to believe that the rank and file members were unaware of it. It was a well-known but unutterable secret.

Adelia's fourth child, Sarah Amelia Lambert, was born in Salt Lake City at six p.m. on May 9, 1853.

On April 6th, the cornerstones of the Salt Lake Temple were laid. They were quarried in Red Butte Canyon and hauled by oxen 15 miles to Temple Square.

The Walker War[132] broke out in Springville in July 1853 and lasted until the following spring. It had little effect on the Saints in the Salt Lake Valley with most of the violence taking place in Central Utah and the Sanpete Valley. Conflicts took place in Cedar Fort on April 1st, Spanish Fork Canyon on April 5th, Pleasant Grove on April 15th, Box Elder on May 8th, Deep Creek 150 miles west of Salt Lake City on May 19th, Jordan River in Utah County on June 10th, Deep Creek on July 8th. On Oct 1st, a peace treaty was signed at Ruby Valley.

A convert named Hans Larsen arrived in Salt Lake City with his family after a long trip from Denmark on September 29, 1853. The ship log shows his children as Elina aged 13, Christina, eight, and Maria, five. A four year old daughter named Margrethe had died on the ship and was buried in New Orleans. Hans was 46 and his wife Elena Dorothea was 42.

Hans Larsen's daughter Eline[133] later wrote:

> The first winter we stayed with some friends that came (the) year before. In the spring, my father bought a lot on 9th South between 3rd and 4th East. (He) built a house (in) the shape of a tent out of willows and sod. Later (he) bought (an) adobe house on 8th South (on the corner of 5th East). Father and Mother worked...wherever they could. Father worked on the State House in Fillmore.[134] After that he worked on the temple grounds the rest of his days.

That year Brigham Young encouraged people to look for coal deposits for heating to save timber. The legislature offered $100 for discoveries of coal veins of at least 18" found within 40 miles of Salt Lake City. Thomas Rhoads hunted for coal in the North Fork of the Provo River, crossed the Weber River, and climbed to "Skunk's Point," where he found coal on an outcropping and took a sample to Brigham Young. At the same time, he discovered a fertile valley later known as Kamas Prairie, which he soon settled.

In 1854 there were 190 members in the Second Ward, an increase over the year of 62. By 1855 there were 234 members, many of them Scandinavians like the Hansens. Forty-five year old Isaac

---

[132] The so-called Walker War was a series of raids, chiefly on cattle and horse herds led by the Ute chieftain Wakara.

[133] Elina's name appears in many forms. She is recorded as Eline in the 1840 Denmark Census, and that is the spelling adopted in *FamilySearch*. In one case she signed her name as "Hansena Lambert." She appears in the U.S. 1860 census as "Ansenia." Her daughter, Emeline Lambert Carpenter, wrote that she was known to her family as Hansine or "Sine, pronounced Seena." Adelia's children called her Aunt Sena, so to honor them, I will refer to her in this history as Sena to avoid confusion with her mother, who was called Elina in the ship registry and Elena in most of her biographies, and from Sena's daughter named Elena. My apologies to the many descendants who have come to know her by a different name.

[134] Construction work began in Fillmore in 1852 under Truman Angell, architect, and Anson Call, supervisor. It took until 1854 just to finish the basement. From there the pace quickened when men were called from Salt Lake City and Provo in November to help build the town. The stonework on the other two floors went up in three months, (this is probably when Hans Larsen worked there) and it took a year to complete the interior. It was finished in August 1855, when the legislature met there for the one and only time.

Hill[135] was promoted from first counselor to be the new bishop in the Second Ward when Bishop Kingsbury moved to Ogden to farm. The new bishop must have been well acquainted with John Lambert, having lived about two blocks from him in Nauvoo, where they both worked as temple masons. Isaac Hill also moved to St. Joseph in September 1847 while John was living there. His family and the Lamberts crossed the plains at the same time, although in different companies. Hill's wife died in the crossing. He is said to have built the "first adobes" in Salt Lake, possibly along with or in competition with John, and they both owned land in the Ten-acre tract.

The birth of Richard Franklin Lambert, Adelia's fifth child was on February 11, 1855.

When Richard Franklin was four months old, John Lambert married "Sena" (Elina Hansina) Larsen, the 16 year old daughter of Hans Larsen. Supposedly it was Adelia who suggested the second marriage after Sena had worked in the Lambert home as a hired girl.[136] Her family lived in the same ward about a block away, so they had known each other for nearly two years by then.

Sena was the first girl to accept the Gospel preached by Elders Erastus Snow and Forsgreen in Denmark. Here's the background story. The first two Mormons to enter the Salt Lake Valley ahead of the vanguard party of pioneers in 1847 were Erastus Snow and the man who had converted him to the Church, Orson Pratt. A year and a half later, Snow was called to the Quorum of the Twelve Apostles. He was more or less still getting his feet wet as an apostle, when in the very next general conference Brigham Young called him to be the first missionary to Denmark. He and another missionary arrived in Copenhagen in 1850 and began converting Danes to Mormonism. Sena's father was a farm worker, having served his mandatory military time as a sailor. He was baptized August 12,1850 among 14 people including his wife Elena. Sena was 13 and was baptized three weeks later.[137]

Given that John's brother and sister remained in Nauvoo when the Mormons fled to Iowa, they were probably not great supporters of Brigham Young, and many who chose not to leave Nauvoo rejected Brigham Young and the Quorum of the Twelve over the issue of polygamy. If Richard and Elizabeth had rejected polygamy, it seems possible that John and his mother Patience also had mixed feelings about it, especially considering comments by John's biographers suggesting that he had issues with Brigham Young after his arrival in the Valley.[138] Nevertheless, both John and his mother Patience entered polygamous marriages after Orson Pratt's seminal address. If the story is true that Adelia suggested to John that he marry Sena, she may have been supportive of the practice.

---

[135] Isaac Hill was born in Pennsylvania and moved early to Kirtland, moved to Far West, and in 1851 and 1852 he married teenage sisters, Mary and Martha Miller. He went on a mission to Canada April 23, 1857 until June 21, 1858. After his mission he divorced Martha for infidelity and became an original settler of the Bear Lake Valley in 1864.

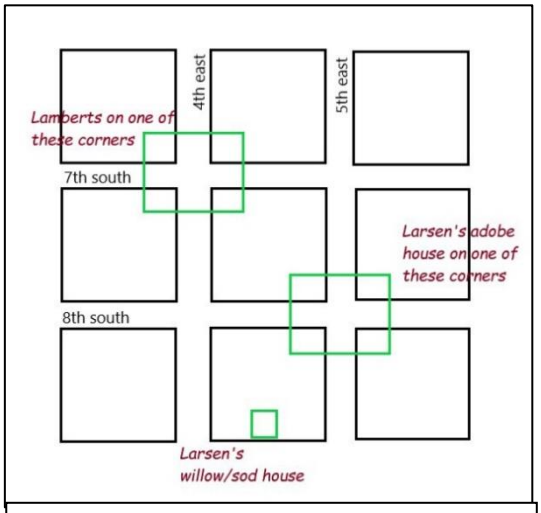
[136] In a newspaper article on Sena, December 25, 2002, *Wasatch Wave, Heber*, quoting her daughter "One day John Lambert's wife Adelia said, John come here and look out the window, there goes your next wife."

[137] The first branch in Copenhagen was organized September 15, 1850 with about 50 members.

[138] John Lambert's grandson Glen Alvin Lambert wrote, "He didn't like Brigham Young for some reason. Nobody knew. Even my Dad who used to talk about it said he didn't know why." (Transcribed from audio recording of Glen at age 74 in 1966.)

From the typewritten biography of Adelia,[139] "Eline (Sena) and Adelia always got along very well. Two better women never lived." That may be true, but there is some evidence that Sena may have seen it differently. In her dictated autobiography[140] Sena never once mentioned Adelia or any of Adelia's children. And she may have had mixed feelings about polygamy. I doubt that at the time of her baptism in Copenhagen, she or the other converts there had any idea that their missionary, the Apostle Erastus Snow, had left three wives behind. They were probably not even aware of the practice of polygamy in America, as their baptisms were over two years before the public acknowledgment of polygamy by the Church. If I am not reading her use of the passive voice too closely, it appears that Sena may have been a bit reluctant. She wrote "I was married to John Lambert by President Brigham Young," not "I married John Lambert," which hints that the decision may not have been hers alone to make. Sena's daughter Elena wrote: "I don't know how long they courted, but I heard mother say if she had her life to live over she never would be married that young again."[141]

According to one story,[142] when Sena moved onto the Lambert house after her marriage, John moved Adelia's growing family into the 11th Ward where John built a new house for her. I don't think that is correct.[143] It seems more likely Adelia's family moved into the house that John had built for Patience and Joseph. Patience and Joseph were still living there, but not for long, as we shall see.



Approximate locations in 2nd Ward

Sena wrote of her marriage year:

> That was the grasshopper year. They ate our wheat slick and clean. Then we planted corn. (We) had plenty of corn bread, but no wheat flour, along with roots (and) pig weeds. We stayed alive.

Although one of the most famous stories in Mormon history is the cricket plague and the miraculous rescue by seagulls in 1848, grasshopper invasions were a persistent and recurring problem for 19th century Mormons that was even more severe than crickets. Probably the worst of all years for grasshoppers was 1855. Two weeks after the marriage of John and Sena, the *Deseret News* described this scene on June 25th: "The grasshoppers filled the sky for three miles deep, or as far as they could be seen without the aid of telescopes, and somewhat resembling a snowstorm. Grasshoppers would fly overhead several hours a day for two or three weeks." The drouth of 1855

---

[139] There is no attribution. It is found in History of Adelia Groesbeck Lambert, *FamilySearch* Memories KWJC-V2C.
[140] *FamilySearch* Memories KWNK-49J.
[141] John Lambert—written by his daughter Elena, *Ancestry* Memories for John Lambert.
[142] Patience Vay Lambert Redford by Venita Parry Roylance, *FamilySearch* Memories KWV9-JCQ.
[143] I studied the records of the 11th Ward during this period, and the Lambert family never appeared. Significantly, the ward kept careful records of the blessing of children. Jedediah G. and Ann Maria were both born after John's marriage to Senaand their move to Kamas, and neither of them was blessed in the 11th Ward. Unfortunately, 2nd Ward records before 1874 are not available.

compounded the problem. Grasshoppers had appeared in Utah nearly every year since 1851, but in 1855 it was estimated that 70% of grains, vegetables, and fruits had been destroyed, the worst year of the century. The first, second, and third sowings of wheat, corn and buckwheat were destroyed. This was compounded by a greatly reduced runoff from mountain snows and by the immigration that year of 4,225 new persons to the Valley, not to mention the increasing pressure on the herds by starving Indians. The farms south of Salt Lake City were nearly a desert. The Church and most cattle owners moved their herds to higher winter areas for feed, and then winter came early, and it was the most severe since the Mormons arrived in 1847.[144]

On July 25, 1855, John's 29 year old brother Joseph Lambert was herding their cattle on the hills east of town. The place is said to be near the old state penitentiary, now Sugarhouse Park. When he didn't come home, John went searching and found him dead from a gunshot wound, thought to have been self-inflicted.[145] There is another version of the story.[146]

> (John's) youngest brother had some kind of a... (sic). He never married but he had a physical defect of some kind. I don't remember what it was. I remember my Dad telling about it, but I can't recall just what it was. He was herding cattle up east of Salt Lake, on the east bench and somebody shot him. They never knew who did it. That is, I think Grandad Lambert had an idea who did it, but he never would say anyway.

Another version:

> Joseph went out on the East Bench near the present site of the State Prison in search of the oxen and other stock that had strayed. He had searched for three days and had become despondent (over) their loss. He was found shot to death. It is not known whether he was killed or took his own life.[147]

The death of Joseph Lambert was not mentioned in the *Deseret News*.[148]

In September of 1855, W. W. Phelps[149] and Thomas Rhoads explored the Summit County area, following the Silver Creek into Coalville and the Weber River into the Kamas prairie. The Territorial

---

[144] Davis Bitton and Linda P. Wilcox, Pestiferous Ironclads: The Grasshopper Problem in Pioneer Utah, Utah Historical Quarterly, Volume 46, Number 4, Fall 1978.

[145] Patience Vay Lambert Redford, by Benita Parry Roylance KXMC-HYG.

[146] This was contributed by Glen Alvin Lambert, grandson of John through Sena and her son Ephraim. It is posted in *Ancestry* in Joseph's Memories, but not in *FamilySearch*.

[147] Margaret Pack Truit, great, great granddaughter, *Ancestry* Memories for Patience Vay Lambert Redford.

[148] Wikipedia: The first issue of the *Deseret News* was published June 15, 1850, and was eight pages long. This first issue included the paper's prospectus, written by the editor Willard Richards, along with news from the United States Congress, and a report on the San Francisco 1849 Christmas Eve fire; an event which had occurred six months prior.

[149] Phelps is not only the composer of many popular Mormon hymns, but he is remarkable in many other ways. He bought a copy of the Book of Mormon three days after the Church was organized and joined in Kirtland in 1831. He is deeply involved in church history in Missouri and Nauvoo having been excommunicated and reinstated three different times, an interesting blend of Mormon spirit and spirituality. He gave the eulogy at the funeral for Joseph and Hyrum Smith. After arriving in the Valley in 1848 he was assigned to explore the territory with Parley P. Pratt as typographical engineer, the first white man to scale Mount Nebo. He was a member of the Territorial Legislature from 1851-1857, serving as Speaker the first two years. He was a journalist, who had published the Mormon newspaper in Jackson County and published

Legislature, meeting at Fillmore, Utah, granted to Brigham Young and Thomas Rhoads all of the Kamas Prairie that December.[150]

After his return from the Kamas Prairie on October 24th, Phelps wrote a letter to the *Deseret News* about his trip. He and Rhoads had gone up Parley's Canyon to Silver Creek on September 29th to Parley's Park. He said that the next day they went up to where the Weber River joins the South Fork and enters the grand pass about three miles from where the north fork of the Provo River descends into a small valley full of buffalo bones that they named Buffalo Valley. (Probably the Kamas prairie). Then they returned to Silver Creek and home.

On December 23, 1855, a letter from the Territorial Capital in Fillmore by Albert Carrington to Elias Smith was published in the *Deseret News*. One line reported, "Kamas Prairie tract of land granted to Brigham Young and Thomas Rhoads."

Hoping to quickly move forward on their land grant, Rhoads wrote a letter urging Brigham Young to recruit a group of settlers during the April Conference.

> Cry it on the stand if there is any good industrious able men would like to go out and work and help to improve a settlement that they might have a chance to let themselves be known…and cry it out on the stand tomorrow in the morning and also in the afternoon and oblige me.[151]

Sena Lambert

Sometime after October 15,1856[152] John Lambert was one of a group of 15 men sent to the area of the Rhoads Ranch to explore the Kamas prairie and build a stockade between the present towns of Kamas and Marion. He left behind his widowed mother, two pregnant wives, and six children aged 20 months to nine years old with no man in the house. Sena's first child, Joseph Heber Lambert, was born in Salt Lake City on October 27, 1856, probably after John had left.

William O. Anderson,[153] was one of the men listed along with John Lambert as members of the exploring party.[154] He wrote that he went to Rhoads Valley "with Father Rhoads and about 20 others… We found the present Kamas prairie. The Indians, who used the valley to feed their cattle on, forced us later to leave the place… Frost killed several times our crops and our cattle died of cold. The little bit of wheat we raised we, as a rule, had to grind by hand as there was no mill within forty miles." They built the stockade near a spring about a mile and a

---

notices in the *Deseret News* on weather and astronomical observations. He was an attorney and a regent of the University of Deseret when it was organized in 1850.

[150] Mountain Memories, A Book of Remembrance 1848-1986, Marie H. Nelson, p. 3.

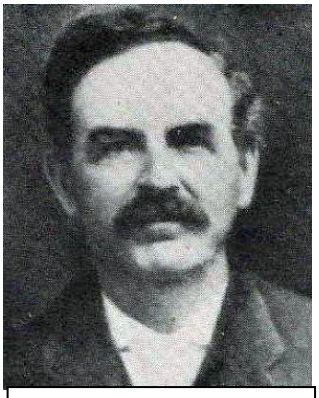
[151] Mountain Memories, p. 32.

[152] It had to have been after this, the approximate date that Adelia's seventh child, Jedediah Grant Lambert, was conceived.

[153] Anderson was born 1826 in Copenhagen and baptized at age 15 (1841), an early convert who traveled with Sena's family to the Valley.

[154] Mountain Memories, p. 32.

quarter from the center of present Kamas and returned to Salt Lake in the spring of 1857 because of Indian threats.



Robert P. Redford

Venita Roylance, who has written the most complete biography of Patience Lambert, claims that Patience and Brigham Young had been friends since their voyage together from England in 1841, and that he kept a lookout for her. Roylance opined that noticing Patience's grief after the death of her youngest son Joseph and having sent her other son John to the mountains, Brigham thought that she should marry again. He lined her up in a polygamous marriage with a much younger man named Robert P. Redford, who had a wife and children in England waiting for Redford to earn enough money to finance their immigration. By this time Patience was 70 years old and Redford was 42, a year younger than her son John. They were an unlikely couple, so their relationship was probably platonic and built upon his economic needs, her recent loss, and their obedience to the prophet.[155] Patience contributed her two oxen and a wagon to the marriage, which was performed by Brigham Young in the upper room of his office. They probably lived together for a year or two in Salt Lake City, possibly in the house that John had built for her and Joseph.[156]

Sena wrote, "(The) years of 1856 and 1857 were the time of reformation. You had to either report your sins and make restitution where you had done wrong or be re-baptized.[157] I was re-baptized, Feb 1857, (and) I got my endowments. The Endowment House was just completed for ordinance work."[158] She explained that she had not been endowed when she was married because the Endowment House had not been completed yet.[159] John was probably still at the Rhoades Ranch

---

[155] Redford was born near Manchester in 1814, where he worked first as a weaver, probably an apprenticeship, and then as a green grocer who sold wares from a cart. He married a young Mormon widow named Lettice Eckersall in 1841, who was as poor as he was, after which he joined the Church. He worked his way to Zion alone in 1854, hoping to earn enough to bring his wife and six children later. After arriving in New Orleans, he stopped for the winter at St. Joseph, and then arrived in Salt Lake City in 1855. Before the marriage to Patience, he spent time in Tooele, Grantsville, and Ogden before returning to Salt Lake City.

[156] Robert Redford served in the Mormon militia at Echo Canyon during the threat from Johnston's Army in the fall of 1857. Robert and Patience were among the first to settle in Cache Valley in 1858, living in Maughan's Fort. They moved temporarily to Willard due to Indian threats but returned the next year to Wellsville, where Robert built a cabin on a city lot and received 20 acres of land. His oldest son Joseph joined them in 1862, and another son John came from England in 1864. Robert was a member of the Seventies Quorum in Wellsville, who held their first meeting at his home. Patience died the next spring in Wellsville at the age of 78, and Robert died three months later of dropsy at the age of 51. It would be two more years before Letticia, his first wife, arrived with the rest of their children.

[157] According to B.H. Roberts (Mormon historian), the Reformation began in Kaysville on 13 September 1856, to the theme "Saints, live your religion." On the third day of the conference, five hundred people were re-baptized as a sign that they had renewed their religious covenants.

[158] From Venita Parry Rolances' website, as posted in *Ancestry*.

[159] That doesn't make sense. The Endowment house was dedicated on May 5, 1855, five weeks before her marriage to John Lambert. On that day eight endowments were performed and up to 50 per day were done after that. Prior to the dedication of the Endowment House, over 2,200 endowments were performed on the top floor of the Council House, beginning February 21, 1850, which was open until the Endowment House was available. *Improvement Era* vol. 39, April 1936, A. William Lund, page 213.

on the Kamas prairie, which was not abandoned until the spring of 1857, so he was probably away from home for several months.[160]

Brigham Young said in conference on April 15, 1857, that he wanted 100 more stone cutters and wished the bishops to attend to it.[161] Perhaps this involved John Lambert in some way. The *Deseret News* reported that "Judge Phelps preached several sermons in a few minutes…and told an anecdote."

W. W. Phelps is the man who had initially discovered the Kamas valley with Rhoads, and he went back about three weeks after conference with another group of men to fortify Peoa,[162] about eight miles short of Rhoads' ranch. Afterward he reported his trip in a letter to the *Deseret News* on May 20th.

> Week before last I made a trip to the Weber River in company with 28 men, one boy, and a woman, 30 in all—for the purpose of laying out a fort and farming land on said River below Kamas prairie or Rhoads' Ranch, some six or eight miles north, and between 30 and 40 from this city in a south-easterly direction. I surveyed between 20 and 30 lots of from 10 to 22 ½ acres each, of tolerable fair appearance for grain and meadow land… I located a fort 40 yards square with 10 each way making 60 rods square for gardens and for other purposes and called the Fort Peoa. Logs were cut and hauled for several houses grain sown, and potatoes planted.

On another page of the same issue, the editor wrote:

> We learn from the communication of Judge Phelps in another column that there is a settlement being made on the Weber River, above the crossing of the emigration road either on the in the eastern part of this county or in Summit.[163]

Adelia's seventh child, Jedediah Grant Lambert, was born in Salt Lake City on Friday morning, July 10, 1857. She named him after Jedediah M. Grant, the man who was already the mayor of Salt Lake City, an apostle, a member of Brigham Young's First Presidency, and a leading figure in the Reformation of 1856, known for fiery speeches as he toured the territory calling for rebaptism. Grant had died suddenly of pneumonia at the age of 40 during Adelia's pregnancy while John was away.

Two weeks later at the Pioneer Day celebration in Big Cottonwood Canyon, Porter Rockwell gave Brigham Young the disturbing news that the U.S. Army was mobilizing at Ft. Leavenworth, Kansas

---

[160] In his brief autobiography, John Lambert said that he had been to Summit County for six or eight months before moving there in April 1861. I first interpreted that to mean that he had briefly scouted it out six or eight months earlier, but more likely he was referring to his time there with Rhoades in 1856-57.

[161] *Deseret News*, April 15, 1857, p. 4.

[162] There were many springs near Peoa that had attracted many of the early trappers.

[163] From Andrew Jenson Encyclopedic History of Utah: The Weber River makes a short bend from a westerly to a northerly direction about one mile south of Peoa, and the settlement is located in the bend of the river thus formed. Fifteen miles SE of Coalville and 12 miles northeast of Park City. It is claimed that judge Wm. W. Phelps with others came on to the grounds where Peoa now stands with a view to making a settlement there and that Bro. Phelps drove stakes into the ground and named the place Peoa, the Indian word for marry. In 1860 several settlers came, put up log houses.

against the Mormons. By August Brigham had activated the Nauvoo Legion, which included all able-bodied men in the territory between 15 and 60 years old and sent a reconnaissance unit under militia Colonel Robert T. Burton to observe the oncoming regiments and protect Latter-day Saint immigrants traveling the Mormon Trail.

Worried about Johnston's advance, Brigham Young ordered that the foundations of the temple be covered with dirt to hide them.[164] The Utah militia was ordered to be kept in readiness for an expedition to the mountains to prevent the entering of the approaching army. On August 15th, Col Robert T. Burton left Salt Lake City with 70 men and arrived at Ft. Bridger on the 21st.

Brigham Young declared the Territory of Utah to be under martial law on September 15th and forbade entry by federal troops into the Valley. Large numbers of armed militia including John Lambert and his new father in law Robert Redford were ordered into Echo Canyon and other points to intercept the soldiers. By September 29th the militia numbered about 2,250 men. John was, of course, already familiar with the area having recently been up and back from the Kamas plains.

W. W. Phelps' colony at Peoa was temporarily abandoned because of the war concerns.

Because of resistance to entering the Valley, the U. S. Army went into winter quarters mid-November at Camp Scott, two miles from Ft. Bridger.

Bishop Blackburn of Provo kept an interesting and informative diary during this period. He wrote on November 18th: "I took my pants, vest, shoes, gloves, and sent them to the boys in the army as clothing was very scarce. On the 19th I started five loads of provisions to the armies. Very busy getting off men and provisions."[165]

On January 1, 1858, Brigham Young ordered the stakes and wards to raise an army of 1,000 men for one year.

Col. Thomas Kane, who had visited the Saints at Winter Quarters, arrived in Salt Lake City from San Bernardino, California on February 24th on a peacekeeping mission. He met with Brigham Young and went up the canyon to Camp Scott, where he met with the new governor, Alfred Cumming.

On March 24th, leaders of the Salt Lake and nearby wards were instructed to choose provisional destinations in Utah, Juab, Millard, and Iron Counties to evacuate the Valley before the army could capture it. The thousand militia men were assigned to patrol Echo Canyon.

Five days later word arrived that Federal Governor designee Alfred Cumming, who accompanied the army, had agreed to come to Salt Lake City to meet with Brigham Young despite General

---

[164] This is more evidence that the temple had not risen above the foundation. During the years when the army was in Utah, there was no further construction on the temple, but draftsmen in the architect's office were busy planning the exact size and shape for each of the thousands of stones that would be needed for the temple. After the army finally left in 1862, the temple foundations were found to be defective. Brigham Young announced that the old foundation would be replaced by one made entirely of granite. The footings would be sixteen feet thick.

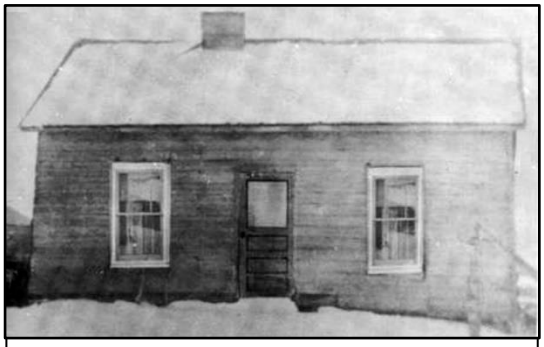
[165] Voyle L. and Lillian S. Munson, A Gift of Faith: Elias Hicks Blackburn, Pioneer, Patriarch, and Healer, Basin/Plateau Press, 1991. Also see 26 part series of articles by William H. Calahan in the *Provo Daily Herald* celebrating Provo Centennial, published weekly from September 25, 1849 to April 16, 1850 based on Blackburn's journal. These are the sources of all my following quotations of Elias Blackburn.

Johnston's objections. The same day, the California mail brought news that the U. S. Senate had turned down President Buchanan's request for an increase in regular army strength, which encouraged the Mormons that things might be turning in their favor.

On April 1st a two-day fast was undertaken throughout the Valley to raise money to help evacuate the poor, and Brigham Young and other leaders began moving their own families south to Provo. While attending to the poor, everyone in the Valley was to move south into Utah County or further as soon as possible. Archibald Gardner's mill in Jordan was ordered to work overtime to supply flour. The hired miller there, Warren Foote, with a young assistant named James C. Walker and two others worked 16 hours a day producing 14-16 bushels of flour per hour. Within a week the State Road was lined with teams loaded with families and provisions.

Mormons in Salt Lake City boarded up their homes and farms and began to move south on April 7th. John Lambert was one of a group of men assigned to remain in the Salt Lake Valley during the beginning of "The Move," prepared to burn down the city if the army stopped there.

The northern boundary of Utah County was the limit of the evacuation, and many families went no further than Springville, but some traveled as far as Payson and beyond. Robert and Patience Redford went north instead and eventually settled in Wellsville in Cache County.[166]



Redford cabin in Wellesville

On April 15th Bishop Harker of the West Jordan Ward went to Spanish Fork and Pondtown (Salem) to scout out a suitable location for his ward members, and he found farming land and good range for cattle. On the way home he estimated that he met a thousand teams moving south. People without teams of their own were being moved by people who had them. Hundreds of men and teams from Utah County and south voluntarily and without pay, went to the northern settlements, and brought the Saints South.[167] President Young arranged for all the Provo teams that could be spared to be sent to Salt Lake City for lumber to erect temporary housing, which were erected in Provo and Utah Valley.

The Church office, the historian's office, and the secretary's office moved into the back room of the music hall in Provo. Bishop Blackburn found about 50 rooms for the President and his people to move into and wrote that President Young was well pleased with what he had done. Ox team trains arrived daily in the new headquarters in Provo loaded with wheat and flour, which were stored on the block where the court house now stands.

---

[166] In July 1856 Brigham Young called Peter Maughan to settle southern Cache Valley. He and a group of men from Willard arrived at what is now called Wellsville on September 15 and established Maughan's Fort. They were recalled by Brigham Young when the "Utah War" broke out the next year, but by April of 1859, the confrontation with the U.S. government had resolved and Maughan and his group returned to their fort with 30 families, renaming it Wellsville after Daniel H. Wells for his role in the recent "war."

[167] Journal History, April 10, 1858.

As far as I can tell, Adelia and her children wrote nothing of the Move, but Sena and her son Joseph did.

Since John was assigned to guard duty in the Valley, other men conducted his two families south. Sena recalled, "The team that helped us was from Lehi, so I was left there." At that time, her first child, Joseph Heber, was 18 months old, and she was two months pregnant with Ephraim. Joseph Heber later wrote, "My earliest memory is of the move to Provo, where we lived in an enclosure of woven willows and rushes built by Grandfather Larsen not far from Utah Lake." (Eighteen months is pretty young to have any memories! It must have been stressful for him.) Hilda Michie later wrote that Sena lived initially in an upturned wagon box. Later, a family whose house was "up to the square" in the course of construction, invited Sena and Joseph Heber to move into their quarters and share them even though there was no roof over their heads. "I stayed with others in a big building that was half-finished. (We) then went to American Fork where my parents were."

William O. Anderson, who had returned from Rhoads Ranch with John, was also among the men called to stay behind and protect the valley. His family, who lived in the 5th Ward, made the move without him and lived in a wagon box for three weeks, perhaps near Sena and Joseph.

According to Sena's account, Adelia's family went to the Provo River Bottoms. That is where Joseph Fielding and Orin Woodbury, two families who lived close to the Lambert farm in Mill Creek were camped.

The Move continued for six or seven weeks with teams constantly on the road going and coming from the south, day and night. Centerville Ward went to Spanish Fork. Big Cottonwood Ward aimed for Beaver. West Jordan went to Pondtown (Salem), but the most heavily settled area was north of the Provo River. Later that month Brigham Young visited encampments of the Bountiful Ward, Mill Creek Ward, and others along the lower Provo River.

On May 8th Bishop Harker[168] wrote, "Left my home with my family and camped near the Point of Mountain." Two days later they were camping with the ward's poor families in Pondtown when he wrote, "My wife was very sick. Spent the next few weeks farming, building corrals, etc." This trip had been just the preparation for the wealthier people of his ward, who still hadn't left the Valley.

People were still moving out when Brigham Young met with Governor Cumming and his peace commissioners on the 13th. That day Bishop Harker arrived back at the West Jordan Ward to move the wealthier families and found them "loathful to go."

Brigham Young called a meeting at the bowery in Provo on June 6, 1858, to discuss building a road up Provo Canyon. He felt that with 500 workers it could be completed in about 15 days. Provo was filled with idle refugees and Brigham wanted to put them to work.

The Second Ward Bishop, Isaac Hill, returned from his mission to Canada on June 21. I don't know whether he received a great surprise upon arrival or he had heard about Johnston's Army and came home from his mission to help the Saints. He found his family camped in Springville.

---

[168] Joseph Harker Reminiscences and Journal, 1855-1895, Church History Library MS 9131.

On June 26th, General Johnston and almost 5,000 men marched through Salt Lake City and West Jordan to Camp Floyd west of Point of the Mountain. By then only about 1,500 Mormons remained in all the northern settlements, including John Lambert and the others who had military assignments. An estimated 30,000 people had moved—10,000 from outside Salt Lake City and the rest from within--requiring 800 wagons per day.

The crisis having ended, Brigham Young announced four days later that he was going back home with his family, and the Saints were at liberty to follow. I assume that by then John had been allowed to join his families in Utah County. The First Presidency returned from Provo to their homes, and more refugees soon followed. Most families were away from home for 2-3 months.

A government soldier named Charles A. Scott recorded his impression of those returning home.

> July 6, the road between Provo and Salt Lake City is nearly lined with Mormon families returning to their homes in the north. They are the most destitute looking set I ever saw, pigs, poultry, white-headed children, mothers and wives all heaped promiscuously together in wagons with barely sufficient clothing to cover their nakedness. To judge the men by their appearance, one would think that their coats were made from the same pattern that Joseph wore from the many colors they contain, or else old bed quilts are a spontaneous production in this section of the country. It is said that some of the women were so near naked, they avoided the road.

The return of the Utah War refugees was uncoordinated, and it spanned July and part of August. Bishop Isaac Hill returned to the Salt Lake Second Ward with his family on August 6th. It took until the end of fall for life in the Valley to return to normal if measured by the opening up of businesses and resumption of regular church activities.

Ephraim Larsen Lambert was born to Sena in the Second Ward on November 4, 1858. Around this time John moved Adelia's family to their farm in the 10-acre tract in the Millcreek Ward.

Adelia's seventh child was a stillborn daughter who was born in a field, probably near the family farm.[169] From her biography,[170]

> She had been working very hard. The day the child was born, she cooked the midday meal and carried it about two miles[171] to the field where her husband was working. On the road back she took sick ("sick" is the pioneer euphemism for labor) and had to lie down all alone. A Danish woman came along, but she could speak no English and was unable to understand Adelia, so she went on. After the baby was born, Adelia lay there for an hour or two, then got up, put the dead baby in her apron, and walked home and went upstairs to bed. No one knew anything about it until her husband came home at night. She was asked

---

[169] November 4, 1858, is given as the date for this tragic incident in one family story, but the date may have been confounded with Sena's delivery of Ephraim. Most pedigrees simply give the year 1859 for the stillbirth. I suspect that it occurred in the summer, which would fit the setting and allow equal spacing of her previous and following deliveries.

[170] A History of Adelia Groesbeck Lambert, author unknown, *FamilySearch* memories KWJC-V2C.

[171] This distance is puzzling unless John was working on someone else's farm. Since the Lambert's house was on ten acres, the length of the farm was probably only about a hundred yards. It seems unlikely that she would have walked the six or seven miles from the house in the Second Ward to the farm.

> how she could ever do that, and she replied, "Well, I don't know. I think it seems sometimes, 'as your day your strength shall be.'"

Wow. That shows grit.

Rhoads was moving toward the Kamas prairie by degrees. He housed the families of two of his wives, the Jorgensen sisters, at Parley's Park (now Snyderville) during the winter of 1858-59. Nephi Rhoads was born to Cecelia at Parley's Park on February 2, 1859, and Annie was born to Jacobine on August 10th.

A notice of delinquent taxes was filed in the *Deseret News* against John Lambert that October for the years 1854 through 1858 for a total of $10.50.

The Mountaineer newspaper published a letter to the editor on February 18, 1860, reporting, "Many speak of trying fall wheat on the table lands in the mountains, or of moving to the Weber, Kamas Prairie, or Cache Valley...for raising wheat, rye, or oats or barley." The writer went on to recommend the mountain valleys highly for stock raising as well.[172] That spring Rhoads and George Washington Brown returned to their homestead.

General Johnston left Camp Floyd in March 1860, a month before Fort Sumpter was attacked in the first act of violence of the Civil War. Most of the troops were withdrawn from Camp Floyd in May. Those who remained stayed until the following July. Johnston was later killed at the battle of Shiloh.

On April 7th the first Pony Express rider arrived in Salt Lake from Sacramento, having left Sacramento on April 3rd. The first rider from the east arrived April 9th from St. Joseph. Rhoads returned permanently to his ranch in 1860, taking his Danish wife Cecelia and another named Annette Caroline, leaving Jacobine in Parley's Park until the spring of 1861.

John Lambert's name appeared in the 1860 census in two families and in two different locations about five weeks apart. On July 3rd he appeared in the Second Ward, identified as a mason. Sena's name was recorded erroneously by George Snider, the assistant U.S. marshal who counted the census, as "Ansenia, born in England." She was evidently going by her middle name "Hansine." Her first child Joseph was shown as three years old, and Ephraim was one. Sena's parents, Hans Larsen and Elene (spelled Elina in the census) were living nine houses away with their younger children: Patrina, 15, Mary, 13, and John, eight years old. All the families who lived between them were also Scandinavians. On the other side of the Lamberts' house lived Daniel Corbutt, a farmer from Maine with five children, whose wife Elvira had died the year before. He was a shoemaker and charter member of the Second Ward, which had been created in 1849, and became a member of the bishopric a few years later. Their house was probably near the end of the occupied lots in the ward, since the Lamberts were listed third from the last.

It took a whole month for deputy Snider, the census taker, to work his way through the families in the Salt Lake City wards to the Sugarhouse Ward on August 4th. One familiar name in that ward was James Smithies, the man who had married Adelia and John 14 years earlier. He was sharecropping on a farm owned by Heber C. Kimball, the man who had baptized him in England. At

---

[172] *The Mountaineer*, page 2.

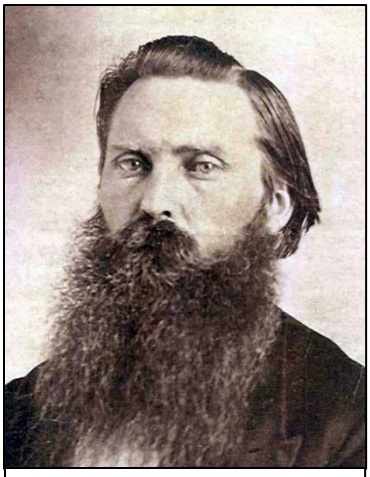
this time, James Smithies was the director of the Tabernacle Choir.[173] He had begun working on that farm soon after his arrival in 1847, and by the following spring he had built a log cabin there. He also farmed in North Canyon (Bountiful area) and lived in the Old Fort but had permanently settled on the Sugarhouse farm by the spring of 1849. It is said to have been between 300 and 400 East and between 2400 and 2700 south, and his two story adobe house was on 3rd East and 2351 South, which gave him a considerable commute of five or six miles for choir practices and performances.

Two days later, deputy Snyder found John and Adelia Lambert living four houses away from Joseph Fielding, who had camped out near Adelia in the Provo River bottoms during the Move. Fielding's biography gives the exact location of his house on what is now 2730 Hyland Drive, which locates it close to the southeast corner of Brigham Young's farm on the north edge of the Millcreek Ward. After arriving in the Valley in the fall of 1848, Joseph Fielding lived with his aunt, Mercy Rachel Thompson, in the 19th Ward, while he worked on his farm at Millcreek and built a one room cabin there. He commuted between city and farm for the next three years before moving permanently to Millcreek. His farm was a large one and probably extended west along the southern border of Brigham Young's farm on present 2700 South.[174]

Joseph Fielding

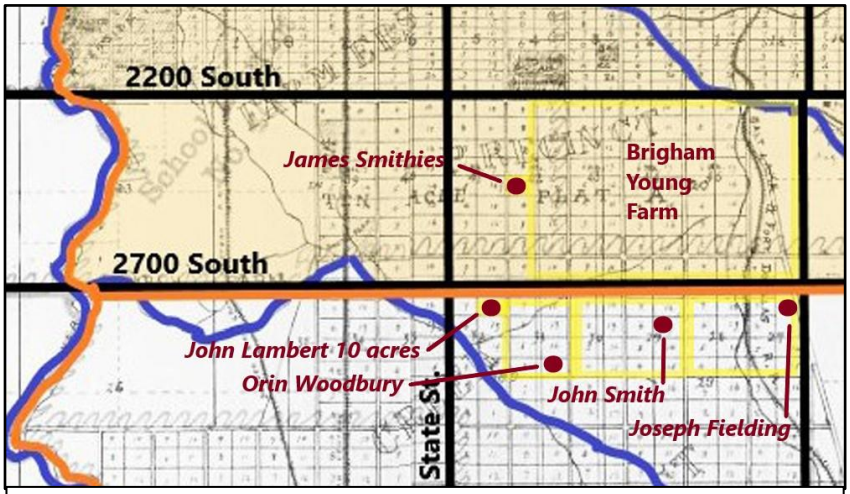
[173] Smithies was the second conductor of the Tabernacle Choir beginning from 1856 to 1862 and directed the rejuvenated Nauvoo Brass band for a concert in 1855.

[174] Brigham Young's farm bordered the five acre plots of the Big Field. The farm was about 850 acres between what is now 21st South and 27th South and between 3rd East and 13th East, about four miles from Temple Square. Initially it included a pioneer adobe farmhouse with a milk and cheese house a few feet away connected by a closed porchway. Other structures included an 18 x 69 foot log cabin built in 1857. The farm was intended to experiment with seeds and plants to find products suitable to Utah's environment such as grain, potatoes, corn, sugar beets, mulberry, and black locust trees, but it was also the source of food for Brigham Young's immense family, supplying them with milk, butter, cheese, and vegetables. It required a large group of hired hands, teams, wagons, and other equipment to run. Beginning in 1852, adobe bricks were made from a clay pit just south of the farm for several structures in Salt Lake City. The hired men milked the cows, and Brigham's wife and daughters produced the cheese and butter and also produced dinner at night for the farm workers. Only one of Brigham's wives worked at a time on the farm—they were rotated about every two to four years. (Alex Stromberg, Brigham Young's Forest Farmhouse: Space and Power in 19th Century Agricultural Utah.) https://www.eiu.edu/historia/Stromberg2015.pdf



John Smith

The next house to the west belonged to John Smith, the 28 year old son of Hyrum Smith, which was probably also on a large farm on the southern border of Brigham Young's property. John Smith had been ordained Church Patriarch five years earlier despite his young age of 23. He was a stepson to Mary Fielding, the sister of his neighbor Joseph Fielding. West of his farm was the farm of Avery Parsons, who was renting a quarter section owned by John Taylor. After that came Orin Woodbury, who had married Ann Cannon, the sister of George Q. Cannon, and moved to the Millcreek bench in the winter of 1848. Like the Fieldings, the Woodburys had camped near Adelia during the Move in the Provo River bottoms. John Lambert's comparatively modest ten acres came next, probably near the southwest corner of the Brigham Young property. One writer described John's farm as "near the Jordan River." If I am correct, it would have been just less than two miles east of it. John's neighbors on the west were Lewis Mousley and his father, Titus, who owned 100 acres directly west of Brigham's property.



My best estimates of properties based on the census

At the time of the census, John Lambert was 39 years old, and Adelia was 38. Their six children ranged from three to 13. Although their farm was within the northern part of the Millcreek Ward, their names do not appear in the ward records, although their neighbors' names do. Nor do the Lamberts appear in the records of the neighboring Sugar House or Cottonwood Wards.

My theory is that they probably continued to attend the Second Ward, although this would have required a commute of about five miles. Perhaps this was to help them to stay in contact with Sena's family. Unfortunately, the records of the Second Ward for that period appear to have been lost, so I can't prove my theory.

By September 15th the hard working census taker, Deputy Synder, had arrived at Wanship[175] to continue his census count of the 182 people in the 42 households of Summit County. It had taken him three days to return from Fort Bridger, which was at the time still in Utah Territory. North of Wanship was Hoytsville.[176] Next he counted the largest settlement, Coalville.[177] He worked his way north to Henefer,[178] and then backtracked to follow the Weber River southward through the narrow valley of Rockport into the Kamas prairie to the Rhoads Ranch, the only settlement there. He found Thomas Rhoads with his two Scandinavian wives, Annette and Cecelia, and their children, making a household of 14. Cecelia's parents were also living with them. Her father, 66 year old Christopher Jergenson, was a master carpenter. There were four other households in the stockade including Rhoads' partner, George Washington Brown with a family of seven, two traders named Silas Briggs and John Myers, a blacksmith named William Elliott with his family, and several unmarried herders, laborers, and express riders. Thomas Rhoads, George W. Brown, and their families stayed the winter on the Rhoads Ranch[179] which John Lambert had helped them to build three years earlier.

The *Deseret News* reported on February 6, 1861, that the legislature had petitioned Governor Cumming to set up a weekly mail route from Provo via Provo Canyon, Heber, Kamas Prairie, Echo, etc. to Ogden.

Sena's third son Dan was born in the Second Ward on March 2nd.

Two days later, Abraham Lincoln was inaugurated the 16th President of the United States. On April 12, 1861, the South declared War on the North and attacked Fort Sumter in South Carolina. Chances are, the Lamberts knew nothing of this at that time as the overland telegraph line was not completed to Great Salt Lake until October 18th.

---

[175] Stephen Nixon, his daughter Margaret, and Henry Roper had spent the winter of 1859-60 in a cabin at Wanship. By this time both families had moved there along with Thomas Frazier and his family of seven. It was a year later that Daniel H. Wells began building a wagon road to Wanship from Silver Creek, and a mail station was created. The road washed out the next spring.

[176] Hoytsville was settled in 1859 as East Plymouth, and then Unionville, before becoming Hoytsville in 1863 when Samuel Hoyt, the first miller in Summit County became postmaster there.

[177] Coalville had begun in 1853, when Brigham Young awarded hundreds of acres near Chalk Creek to his trusted bodyguard Jackson Redden who had scouted the area in 1846, a year before the Mormons reached Utah. An early Mormon freighter named William Henderson Smith settled in Chalk Creek with four families in 1859 and the settlement was renamed Coalville. (Wikipedia).

[178] Henefer was first settled in 1853 by two Hennefer brothers sent by Brigham Young to provide a stopping place for goods, services, and information for wagon travelers near the mouth of Echo Canyon. Two pony express riders were counted there in the 1860 census.

[179] Mountain Memories, A Book of Remembrance 1848-1986, Marie H. Nelson, 1934, p. 4.

Adelia around age 40

During this time on the farm Adelia was keeping household accounts in a bound book that had been formerly owned by Thomas Cottam. The book still exists in the family, and its discovery helped to make the chapter on St. Joseph, Missouri possible. The book measures six inches long, three and three-fourth inches wide, and less than one-half inch thick, and is said to be remarkably well preserved. Thomas Cottam's name stands out boldly in large hand printing on the inside of the cover, and beneath Cottam's name is written, "Bought at St. Louis, Mo., U. S., July 3rd, 1845."[180] [181]

Adelia's entry for April 17, 1861 reads, "For herding and wintering a steer up to the 1st Dec., 1863, 14 dollars." This must have been written at the farm in Millcreek in anticipation of their impending move to Kamas. She was entering her ninth month of pregnancy.

After a gap in live births of four years, Adelia delivered Ann Maria on May 24, 1861. Most pedigrees give the location of the birth as Salt Lake City, but Ann Maria's death certificate gives her place of birth as Sugarhouse, which with the changing ward boundaries over the decades could be considered the location of the Lambert farm in Mill Creek.[182]

One important biography[183] states,

> It is said that Brigham Young offered (John) the lot where the Salt Lake Theatre was later built if he would continue to work on the Temple, but grandfather did not like the bosses under whom he was expected to work, so he declined.[184] He had a chance to acquire the land where the Gilmer Park now is but instead he, with his two wives, and their families, moved to Kamas.

---

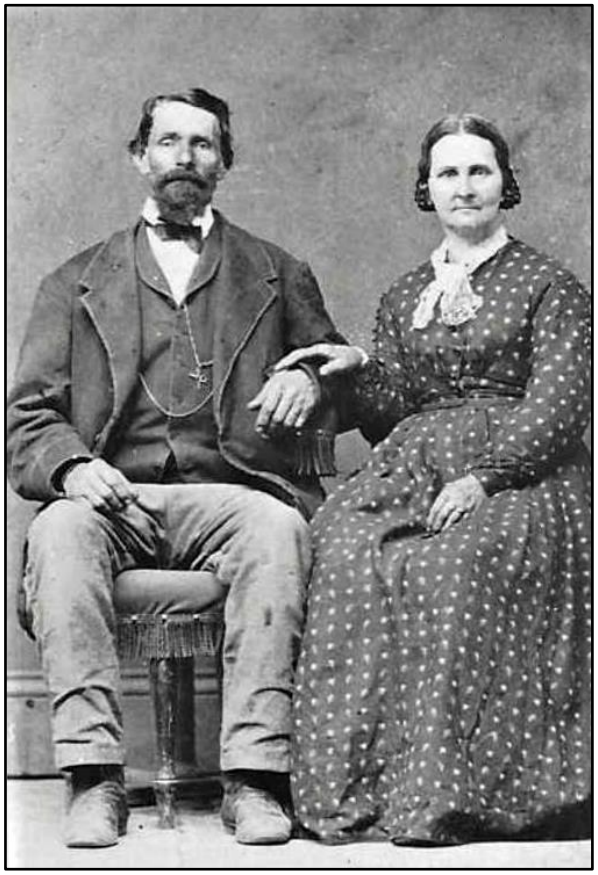
[180] Improvement Era, 1939, A Pioneer's Account Book, A. C. Lambert, Ph. D., Brigham Young University, pp. 214, 242. Asael Carlyle Lambert was a grandson of Sena through John Benjamin. He was the director of libraries at BYU until 1951—having begun sometime after 1935 when he graduated from Stanford, possibly the person who received the 1837 Book of Mormon donation.

[181] If Cottam bought the book in St. Louis, it came into Adelia's hands after Cottam moved from St. Joseph. Perhaps the Lamberts visited Cottam in St. Louis on their trip to relatives in Iowa in 1848 or on their way back. Otherwise, she got it in Salt Lake City after Cottam's arrival in September 1852. He lived in the 16th ward (near the fairgrounds) fairly far away from the Second Ward, but they could have been in touch with each other.

[182] John's brief autobiography states that he lived in the Second Ward for 11 years, but that is only true for Sena's family. The several biographies which state that all six children born after Johnny were born in the house in the Second Ward must be counting Sena's first two boys, since Adelia was probably living on the farm by the time her stillborn daughter and Ann Maria were born.

[183] History of John Lambert by Hilda Michie, *FamilySearch* memories KWNK-49F. Gilmer Park is approximately 1200 E. and 940 S.

[184] The northeast corner of State Street and First South was truly valuable property. The theater was built there in 1862.



It seems strange that Brigham Young would try to keep John from moving to Kamas in order to work on the temple, since the temple foundations were not uncovered until December 1862 after the soldiers left Utah. However, I do not doubt that Brigham valued John, or that John had a mind of his own. Amelia's granddaughter, Margaret Pack Truitt, wrote,

One of his outstanding characteristics was independent thinking. He was never known to follow or copy another in politics, religion, or other subjects until thoroughly converted to the truth and rightness of the topic. This was one reason why he was always too busy to work on the Temple building.[185]

[185] *Family Search* Memories KWNK-49F.

Chapter Six -- Kamas

John Lambert moved his two wives and their children to Rhoads Valley, now known as Kamas. He wanted to live where he could get more land and raise cattle and sheep in order to support his large family. John wrote that he moved his two families to Kamas in the spring, and Sena's oldest child, Joseph Heber, wrote that he was 4 ½ at the time, which technically would have been April 27th. I think the move may have been a bit later. It was a sort of replay of crossing the plains a decade earlier, but with two households, a flock of children, and a trail that was uphill the whole way. At oxen speed and a stopover at Parley's Park it probably took them at least two weeks.

One of his children wrote of the trip, "Father had been out first and planted grain." Joseph Heber recalled that he, "walked along with some other children and drove pigs as the ox teams took the loads." Joseph Heber's brother Ephraim was too young to walk much of the way, and Daniel was a three month old baby in arms, so the "other children" mentioned by Joseph Heber would have been Adelia's. In addition to Anna Maria, who was not yet a week old (if our dates are correct), Adelia had four more children under ten, 12 year old Johnny, who drove one of the ox teams, and 14 year old Adelaide to mind the younger children. It was a 50 mile hike, and it was June before they arrived at the Rhoads Ranch. Soon John pitched a tent on Beaver Creek a couple of miles further south.

At least nine more families moved to Kamas in 1861, and William G. Russell was appointed presiding elder over Rhodes Valley. Peoa was resettled that year, and it soon had a hotel, store, and blacksmith.

According to Sena's oldest daughter, Elena Dorothy Lambert Michie, who was born two years after the move to Kamas prairie, "Neither one of (John's) wives liked it. They had at that time quite good homes made of adobes and had to leave them and live under a dirt roof."

One story has it that they first lived in a tent. Sena wrote that they lived out of a wagon box. Maybe there was one family in each. The Lamberts were the first settlers where the town of Kamas is now located and built the first house there.[186] Sena's granddaughter Myrtle Wilken wrote: "The first home was a long log building with two rooms, one at the east end for the first family. My grandmother lived in the west end with her family. Between the two rooms was a roofed-over porch where tools, harness, tubs, etc. were kept."

The settlement of the mountain valleys was a frequent topic in the *Deseret News*, in which the following appeared on June 19, 1861:

[186] The marker that identifies the site of John Lambert's home is located in front of the second house east from First East on First South, near Beaver Creek. The address is 165 East 100 South.

> Judge Rhoads...speaks highly of that region (Summit County) for stock raising. Pack and (Charles Lyman) Russell [187] are building a saw mill.[188] The bridge across the Weber River has been rebuilt.

Like John, several of the men who had originally explored the Kamas prairie four years earlier returned with their families to settle permanently. William O. Anderson wrote, "...I moved my family to Parley's Park where I made our living by hauling wood to Salt Lake City, but when the war with the Redskins finally was over I moved back to Kamas." He remained there until he died. Others to return that year were Samuel Turnbow, James Wolstenholme, James Davis, Samuel Williams, William and Charles Lyman Russell, John Pack and family, and John A. Powell.[189] The area began to be called Rhoads Valley. Thomas Rhodes' two cabins had been built near the east hills between Kamas and Marion.[190]

When the first settlers arrived, they found sagebrush as high as horses, and rattlesnakes in such numbers it was dangerous to walk on the ground. Alma Page wrote in his journal that the settlers had to work hard to clear the land of sagebrush with grubbing hoes. The cut brush was piled high and burned.[191]

On July 14, 1861, Adelia noted in her account book that she paid William R. Green seven dollars for a sheep. The purchases and sales she recorded reflect a narrow range of food articles, some of which she bought and others that she sold. Of the 59 purchases, 20 were for flour. Twenty-seven entries were for the 46 pounds of butter that she sold, and ten were for 17 pounds of cheese. There were entries for salt, mutton, and pork.

On September 11th, the *Deseret News* announced that a company was starting to open a road through the hills from Parley's Park by way of Rhoads' Ranch and Kamas Prairie to the Uintah Valley.

John had cleared land and planted wheat that summer, but the snow became so deep the next winter that they could not get to the mill in Salt Lake City, and they ran out of flour. They had brought a hand coffee mill with them, which was also used by four neighbor families to grind their wheat. Some of this cracked wheat was used for bread and some was boiled and used as porridge.

On June 3, 1862, the Morrill Anti-bigamy Bill was passed by the U.S. Senate and approved by President Lincoln on July 8th, after which pressure on the Mormons began to mount. In the same legislative session, Abraham Lincoln approved an act of Congress that prohibited slavery in the territories. Partly to control the Mormons, and partly to control the Indians and keep the California trail open, Colonel Patrick Connor arrived in Salt Lake City with troops which he stationed at Camp

---

[187] Charles Lyman was one of the first nine families to move that spring to Kamas. He had come to Utah from Vermont in 1856, spent a year in Bountiful building wagons for immigrant trains, and worked at a saw mill at Mountain Dell off Parley's Canyon in 1860.

[188] According to Charles Lyman Russell and Samantha Jane Buckland p. 118, *FamilySearch* Memories KWJT-N5D, this was in Beaver Creek Canyon, three miles east of Kamas. They produced high quality lumber that was hauled to Salt Lake and sold.

[189] Mountain Memories.

[190] Ellie Blake, My Great Grand Father, Thomas F. Rhoades, Grace Ellis Blake, July 24, 1994, Memories of Thomas Rhoads.

[191] Marie H. Nelson, Mountain Memories, A Book of Remembrance, 1848-1986, p. 113.

Douglas in October. Lincoln issued the Emancipation Proclamation on the first day of January 1863.

On January 29th, Colonel Connor with about 200 troops defeated a band of 400 Shoshone Indians in the Bear River Massacre, in which 16 soldiers and at least 225 Indians were killed north of Logan near Preston, worsening the relationship between the military and the Mormons.

On March 10, 1863, Brigham Young was arrested for bigamy.

Sena was the first of the two wives to become pregnant after the move into the wilderness. That child, Elena Dorothy Lambert, later wrote,

> There being no help in Kamas,[192] my mother had to ride on a load of wood from Kamas to Salt Lake City by ox team, fifteen miles a day being the limit for oxen. We landed the third day at two p.m. at my Grandmother Larsen's, and I was born at six p.m. (on April 9, 1863.) I cried all night. In the morning father called in the elders. I was administered to, and I was a normal child after that.

Elena Dorothy also mentioned that her mother took her three little boys, Joseph Heber, Ephraim, and Dan with her. Of course, John was there too, since it was he who called the elders. Sena told her grandchildren that she had been in pain all the way from home.

That year a number of Scandinavian Saints were sent to Rhoads Valley by Brigham Young.

Adelia became pregnant again, but by then there were two midwifes in the area, Samantha Russell and Anna Galloway. Adelia remained at home for the delivery of Emma Cordelia, who was born January 5, 1864, on the coldest night they had yet experienced. It was so cold that when 15 year old Johnny drove two miles with an ox team to fetch the midwife, he froze his feet. Later that night three men who had nearly frozen to death took refuge in the house. Adelia's house at that time was one big room, but her bed had curtains around it. Mercy described it further:

> Mother and father had their bed in the north west corner. Mary (12) and Sary (Sarah, age 10) had theirs in the south west corner. Mother had a nice wide shelf over the door and the window that (extended) to the outboard. She used to keep cheese on that shelf that she made every year, and she sure made very good cheese. We had a little charter oak stove[193] in the middle of the room and there was a chimley (sic) and a big fireplace on the east.

Sena wrote that there were four feet of snow on level ground that winter.

On May 8, 1864, an act of Congress created an Indian reservation in the Uinta River drainage. Utes were to be dispossessed from Sevier and Sanpete Counties, and they were not happy. They had been ordered to be on the reservation within one year. This increased the number of hostile Native

---

[192] Of course, there was no town yet called Kamas, just farms in Rhoads Valley or Kamas prairie.

[193] A Charter Oak stove is a type of cast iron stove that was produced by the Excelsior Manufacturing Company, founded by Giles F. Filley in 1849. These stoves became popular in the mid-19th century due to their innovative design and efficiency. The Charter Oak stove featured a patented hot air flame, which was invented by Filley in 1851.

Americans in Wasatch and Summit Counties, which bordered the Uintas. For the next several years, tensions worsened.

However, farming in the Kamas prairie was thriving. The *Deseret News* reported on August 17th that "Elder F. D. Richards…had the pleasure of seeing grain raised on the Kamas prairie beyond expectations. And the lumber industry was thriving, providing logs and boards for building in the Salt Lake Valley."

In September, the Union Pacific Railroad began preliminary surveys for a route from Chalk Creek (Coalville) through the Kamas prairie, Provo, the Salt Lake Valley, to Tooele. In December a post office was established in Rhoads Valley with 69 year old Thomas Rhoads as postmaster. He only served a year.

The next spring of 1865 brought the beginning of several years of Indian problems. One hundred twenty-five miles to the south, a fight occurred in Manti on April 8th between an interpreter named John Lowry and the young Ute Chief Arapeen, who with Black Hawk, the son of the aging chief Sanpitch of the Sanpete Valley, and a handful of braves had showed up unannounced at a town council meeting. The Mormon settlers assumed that the Indians had appeared to settle differences over 15 cattle (including one of Lowry's) who had recently been killed by the Indians for food, but the Indians had come for another reason. They were demanding compensation for the recent death of Arapeen's father, who had died near Gunnison that winter from smallpox, and they blamed it on the settlers. An argument ensued with Lowry, who may have been drunk. Lowry dragged the young chief by the hair from his horse and administered a severe beating before the two young men could be dragged apart.

Two days later the Utah Black Hawk War broke out when Black Hawk led 16 Utes to steal a cattle herd outside of Manti. A group of young settlers showed up, and one of them named Peter Ludvigson was killed trying to stop them. When the Mormon boys fled the scene, the Utes rounded up 40 cattle and headed for Salina Canyon. Two days later an 84 member group of the Sanpete militia headed by Reddick Allred tracked the Indians into the canyon, where the militia men were ambushed and sent in a panic back to Salina, leaving the bodies of two dead soldiers behind.

Even though the hostilities were mainly in Sanpete County, Bishop William W. Cluff[194] of Coalville was commissioned as a Colonel over the Summit County militia and directed the gathering of the Saints from the areas surrounding Coalville to the fort there.[195] As a high ranking militia officer, Cluff did much more than direct settlers to the fort. He organized the militia in all of the branches over which he presided as a bishop including Peoa and the Kamas prairie. I have found no evidence that John Lambert, who was then 45 years old, took part in the militia, but Adelia's oldest son, Johnny

---

[194] William Wallace Cluff was well suited for the jobs of bishop and militia officer. Born near Kirtland in 1832 to early church converts, he was a teenager in Nauvoo, who immigrated to Provo in 1850 with his parents at the age of 18, which put him into the center of the Walker War as a militia member including raids on the Utes in Sanpete Valley. He was called with the young Joseph F. Smith on a mission to the Sandwich Islands and was later the mission president in Denmark who returned in 1863 with a boatload of converts, many of whom settled that year in Summit County. He returned to Hawaii to serve two more years in the mission presidency after marrying Ann Whipple. In May 1865 he moved to Coalville with his wife and infant son when he was called as bishop over Summit County.

[195] Mountain Memories, p. 6.

certainly did. At 16, he was of prime age for duty. His obituary states, "During the Black Hawk War when the Indians were so bad, Mr. Lambert was second in command. He proved to be a valiant warrior and was always successful in recovering the stolen horses."

Johnny Lambert was second in command to William Gibson as a lieutenant over ten cavalrymen in the first part of the war before the evacuation to Peoa.[196]

Patience Vay died in Wellsville at the age of 78 on April 18, 1865.[197] The Lambert family may not have seen Patience since the Move in the spring of 1858.

The *Salt Lake Telegraph* announced on April 18, 1865, that a mail contract was awarded for a weekly circuit from Salt Lake to Kamas Prairie, Provo, and back.[198]

The state went into mourning the next day after getting word by telegraph of the assassination of President Lincoln.

Meanwhile, the Indian disturbance was increasing. On May 2nd, Church authorities warned the people of Summit and Wasatch counties to "put yourselves and your animals in such a condition that the Indians will be deprived of all opportunity of taking life and stealing stock."[199] Jens Larsen was killed by Indians near Fairview on May 25th. Six more were killed in Indianola the next day, and more in Fairview on the 29th. In June Brigham Young and the federal Indian agent met with the chiefs and 500 men at Spanish Fork's Indian Farm in an unsuccessful attempt to work out a peace agreement which included moving the Utes to the Uintah Basin, annual payment of $25,000, and improvements including a vocational school, grist mills, and sawmills on the reservation. All agreed except Chief Sanpitch, who accepted his gifts, but refused to sign. His son Black Hawk attacked Thistle right during the negotiations, and fighting in Sanpete continued all summer with depredations on both sides. According to Charles Russell's biography, Black Hawk brought a band of his braves into Kamas Prairie that year and drove off cattle and horses. Other times they demanded food.

Sena's fourth child, Mary Elizabeth Lambert was born on June 14, 1865.

Sena wrote that in the winter of 1865-66, the snow was about four feet deep on the level, preventing travel to the grist mill in Salt Lake City, so they had to resort again to their coffee mill or boil it. They had no butter or meat. Indian attacks continued during the winter, but all of them were in Kane County.

---

[196] Friend of John Lambert, William Gibson, *FamilySearch* Memories FS KWC2-V58.

[197] Curiously, Patience's headstone gives her birth date as June 14, 1814. She was born October 25, 1786, and baptized October 28, 1787, a year later. It was not unknown to baptize babies at a year of age in the late 18th century. While it was common to baptize infants shortly after birth, various factors could delay the ceremony including the health of the child or mother, the availability of a minister, or other family circumstances.

[198] Another source says the route actually missed the Rhoads Ranch by three miles, requiring a trip to Heber to pick up letters, despite having a Rhoads as a postmaster. Perhaps this is why Rhoads quickly resigned.

[199] https://kamasvalleyhistory.org/2022/01/01/the-forts-of-peoa/

Mercy Harriett Lambert was born on March 21, 1866, the youngest of Adelia's nine children. In her autobiography she described the house as a one room log house. There was one door with a wooden latch to pull up to open the door and one window with six window panes.[200]

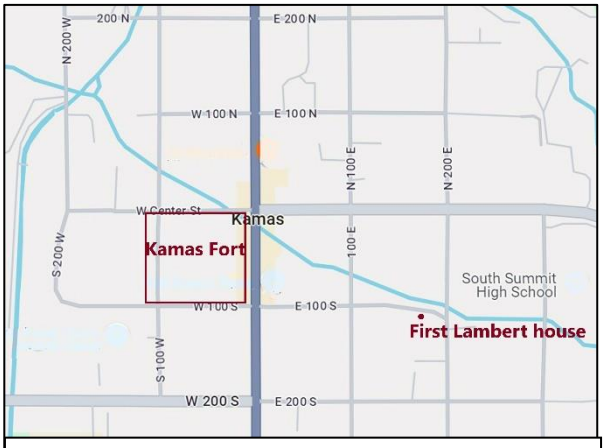
On April 18th, Chief Sanpitch was killed after escaping from jail in Manti by two Mormon men and buried under a rockslide in Birch Creek Canyon between Moroni and Fountain Green. On the 20th, Indians attacked Salina, on the 22nd Marysville, and on the 29th Fairview.

In May, Brigham Young instructed the people of Sanpete, Piute, and Sevier counties to collect in bodies of not less than 150 men, arm themselves well, and protect their stock from the Indians. He also issued a general order for settlers in outlying areas to gather together in centrally located forts. "Adopt such measures from this time forward, that not another drop of your blood or the blood of any belonging to you shall be shed by the Indians. Keep your stock so securely, that not another horse or mule, ox, cow, sheep, or even calf shall fall into their hands, and the war will soon be stopped." Whites were killed in Spanish Fork on the 16th.

That month the people from the settlements in Rhoads Valley and Peoa "forted up," as Brigham Young called it. They gathered in Woodenshoe (so named because that is where the Scandinavians had settled in 1863) by a natural spring near Peoa and built a fort measuring 80 x 60 yards out of split logs and clay, which they called Sage Bottom Fort. They had torn down the Peoa church/school building and rebuilt it in the center of the fort, which was designed to house 32 families, many of whom moved their cabins from their original locations in Peoa. They were so close together that it was difficult to walk between them. The fort had a well with drinking water. A road between Rhoads Ranch and Peoa passed east of the fort, close to the foot of the hill. Elena Dorothy wrote that the family moved eight miles to Peoa in a covered wagon and lived there in a tent while the fort was being built. It was completed by the end of June. Peoa settlers lived on one side of the fort and those from Rhoads Valley lived on the other side. Sena didn't say whether the Lamberts actually lived in the fort, but they may have for a time, since one source says the Lamberts moved to Peoa in the spring of 1866.

The Black Hawk War was more serious in the south of the territory. Most settlements in Kane and Sevier Counties had to be abandoned, including Richfield and Panguitch on April 6th. But in Rhoads Valley, most of the action was the stealing of cattle and horses. Johnny was a home guard through the summer of 1866.

In August, Brigham Young directed that another fort be built in Kamas Prairie, enabling the people in the north of the valley to return to their farms. Initially, 32 families moved into the new fort. It was much larger than the Peoa Fort at 165 yards square with walls 16 feet high that were built of logs that formed the back walls of the houses,



Fort and Lambert house superimposed on modern Kamas map.

[200] I am assuming that she was referring to Adelia's end of the duplex cabin mentioned earlier.

and it also had a well. Cattle were enclosed in the southwest corner and herded outside during the day. The fort occupied approximately the block between what is now Center Street and 100 West in Kamas. It had a postmaster. The men farmed outside the fort during the day. The fort was finished in 1867. Approximately 52 families lived in that fort at some point during its existence.

Some family members claim that the Lamberts never lived in the Kamas Fort, but stayed in their own house, John preferring to befriend the Indians. The fact that their name does not appear on a list of 52 families known to have lived in the fort supports this.[201] It is also supported by an interesting, but possibly apocryphal story by one of Adelia's great grandchildren.[202]

> All the men, with the exception of Mr. Lambert, had moved their families inside the fort for protection. In his dealing with the Indians, Mr. Lambert had tried to be fair and just, so he feared no treachery at their hands. He maintained that his family was just as safe in remaining outside the fort. One afternoon at about 4 o'clock a group of painted warriors appeared in the valley. They performed a weird dance about one block from John Lambert's home. The Lambert children were told to say their prayers, then go to bed, and they would be all right. Next morning the family arose and found the Indians preparing their morning meal. It was not long before they came over and talked to Mr. Lambert. The Indians stayed until about noon, and then departed, harming no one. This incident only strengthened Mr. Lambert's conviction that when one treated the Indians fairly, he was as safe outside the fort as inside.

Here's a story of the same incident from another perspective from the biography of Charles Lyman Russell,[203] head of one of the eight families who had settled in the valley with the Lamberts in 1861 and shared their coffee mill. His wife Samantha was one of the aforementioned midwives.

> One time a band of Indians under Chief Black Hawk camped just a little west of the fort. The band of Indians raised poles, which bore several scalps of white people. Since the Indians obviously were not friendly, the rest of the people who were still on the outside of the fort were brought in. All the children and women were gathered in the school house in the middle of the fort. Fire arms and ammunition were collected. The men stood ready to defend the fort if attacked. This became unnecessary, for at daybreak the next morning, the Indians broke camp and rode away.

Johnny was scanning the valley with his spy glass one day when he saw a band of the Indians gathering up the horses belonging to the settlers and trying to drive them off. The young cavalry were hurriedly called together and three of them, Johnny Lambert, William Gibson (who later married Mary Adelia, Adelia's second daughter), and a Clark boy, were sent in pursuit. Nothing was heard from the boys for two weeks, but they returned unhurt with the horses. Other long and perilous trips were taken in pursuit of Indians and stolen livestock. Once the young men followed their trail clear to the Book Cliffs and were gone for a month.

---

[201] https://kamasvalleyhistory.org/2023/04/12/from-the-calendar-rhoades-valley-fort
[202] *FamilySearch* Memories, Nauvoo Project part 2, Mercy Pack Sargent, p. 442., KWNK-49F.
[203] Charles Lyman Russell 1815-1902, *FamilySearch* Memories, p. 121, KWJT-N5D.

Ward E. Pack was named presiding elder in Kamas Fort in 1867.[204] He had come to the valley in 1861 and ran the cheese factory with his sons. Cheese was the main export of the settlement for several years, much of it produced at home by the Lambert family. The products were hauled to the Salt Lake Valley by Joseph Warr.

Adelia's oldest child Adelaide married (William) Riley Green on February 24, 1867, and settled on a homestead in Woodland, about six miles southeast of present Kamas up the Provo River.

That summer several bad weeks of grasshopper infestation greatly damaged crops throughout Utah.

Springtown (Spring City) was attacked in August, and two white people were killed.

About that time, Sarah Christine Lambert was born to Sena but died four weeks later.

Sena's oldest boy, Joseph Heber, who turned 11 in 1867, wrote, "The first schooling I had was obtained in the Old Fort." School there was held mainly in the winter, when there was nothing much else to do. The schoolhouse was built of round logs with a floor of rough lumber with a fireplace at one end with a rock chimney. Adelia was likely his teacher, since she was the first "lady schoolteacher" in Kamas.[205] Later she taught a few children besides her own in a room of her home.

Johnny, who turned 18 in September 1867, also taught school in the fort, clearly having inherited Adelia's proclivities. Many books in Johnny's library were bought at about this time. Among them was Wilson's Fifth Reader, which was bought in Salt Lake City on September 2, 1867, as recorded on the fly leaf,[206] which provides evidence that he began teaching school in the fort that fall. He also owned a Webster's Unabridged Dictionary in which was written, "John C. Lambert's book bought in Salt Lake City in 1867." The price was $11.00, a hefty amount for those times, and a hefty book. One of his pupils at this time was a nine-year-old girl named Olivia Frances Anderson, who later became his wife.[207]

By the end of the construction season of 1867, the new foundations of the Salt Lake Temple reached ground level for the first time in 14 years. The first conference in the new tabernacle on Temple Square was held on October 6th. The massive building covered 250 x 150 feet and measured 68 ft from floor to ceiling. The gallery was not completed until April 1870.

The winters were brutal. On January 12, 1868, when George Galloway started for the Kamas Fort from Round Valley near present Park City, he froze to death when his oxen couldn't continue. His body was taken to the fort. George was the 19 year old son of the midwife Anna Galloway and her

---

[204] Pack was a son of John Pack of the Vanguard Pioneer party, who served a mission to France with John Taylor. John Pack built the first dance hall in Salt Lake, which was later sold to the Livingston and Kinkaid store and later became the first building of the University of Deseret.
[205] Daughters of the Utah Pioneers, p. 1705.
[206] John C. Lambert: a brief biography, *FamilySearch* Memories KWC2-V58.
[207] Her father, William Ove Anderson, had moved that year with his wife Dorthe to Kamas, leaving his other wife Elsie at Parley's Park.

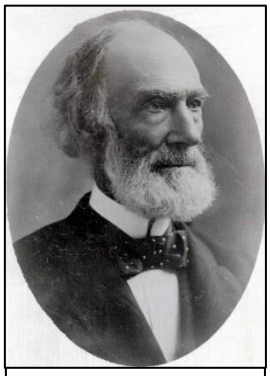
husband Charles, who had lived in the valley for four or five years. The family soon moved to Meadow.

Ward E. Pack, who ran the cheese co-op, wrote to a Salt Lake newspaper of favorable weather which had finally arrived by the end of February. Despite the bitter cold, instead of the usual two feet, there had been only 6" of snow in the valley that winter. His message was probably hand-delivered by Joseph Warr, who hauled merchandise from Kamas Fort. That spring Thomas Rhoads was called to move to Minersville and never returned.

On May 5th, Indians killed two men near Salina. There was another raid in Sanpete County on the 7th, and they remained troublesome throughout June.

On May 15, 1868, Brigham Young signed a contract to do the grading on 90 miles of the transcontinental railroad, which employed great numbers of men. The project was a huge economic driver for the Mormons, bringing employment and much-needed cash to the whole Territory. Brigham Young, who had personally bought $5,000 worth of stock in the project, was a great supporter, welcoming railroad surveying parties and giving them supplies and guides. Work in Echo Canyon and Devil's Gate began around June. During the year many of the young men from Summit County worked on the Union Pacific Railroad in Echo Canyon, and others cut and hauled ties from the canyons.

Independence Day that year was celebrated inside the Kamas Fort. This was another bad grasshopper year, ruining almost all of the crops in the valley. A farmer in nearby Heber saved five acres of wheat by running a stream of water around his field and going out each morning with his wife and children with long willows to drive back the hoppers that had jumped the ditch. At the request of Brigham Young, James Smithies, the old friend of John Lambert, moved into the fort around 1868 with his second wife Hannah Crowther, leaving his first wife Nancy in Salt Lake.


James Smithies

On July 11th Indians attacked Ephraim.

Col. F. H. Head, superintendent of Indian affairs with the translator Dimick B. Huntington had a "big talk" with the Uinta Ute Chief Tabby-To-Kwanah in Heber in August, and around that time a peace treaty was made with the Indians who had raided in Sanpete and south.[208]

Rebecca Cornelia Lambert was born to Sena in Rhodes Valley on August 30, 1868, her seventh child.

A local Zion's Co-operative Mercantile Institution was formed on March 22, 1869, and a co-op store was opened in the middle of the fort.[209] On May 10, 1869, the Transcontinental Railway was

[208] Wikipedia.

[209] Zions Cooperative Mercantile Institution was organized by Brigham Young in 1868. The first ZCMI store in Salt Lake City was opened on March 1, 1869, in the Eagle Emporium. A ZCMI in Provo had preceded it, having opened in December 1868, one of many local independent retail stores organized by wards and communities throughout the territory. Eighty-one stores were operating in pioneer settlements by General Conference in

completed at Promontory Point. And just one week after that, Brigham Young broke ground for the Utah Central Railway.[210]

This was an important year for Kamas because of the completion of the Transcontinental Railroad and the discovery of silver at Park City, and people in Rhoads Valley flourished by trading with the boomtown. Johnny went to work at the Cottonwood mines to help cook for the miners. The settlers erected a substantial bridge across the Weber River.

Another news story advertising Summit County appeared on June 5th in the *Deseret News* from "Nonnac" to editor:

> The (Kamas) fort occupied at the present time covers 2.5 acres of ground (the writer describes 16 ft walls in detail.). A school house 18' x 24' and a co-op store occupy the center of the fort while strongly constructed stockades and stockyards are within rifle range of the fort, which is provided to accommodate fifty families. Elder Willet Harder of Coalville was called to preside last November. The people are moving out on their farms and town lots, which they intend keeping in repair as a place of retreat. Book and Sunday schools are well attended. Two sawmills and two shingle machines are in operation, and it is the intention to build a grist mill the present season. Notwithstanding the grasshoppers have destroyed the crops for two years past, the people are not discouraged but have sown about 200 acres of small grain this season. Kamas Fort has no post office nor mail service...(but) mail runs three miles from this place to Heber City, occasioning people to send 15 miles for their mail. Nine years ago, less than 13 families settled in this valley...but now there are 50 families and plenty land and water, thousands of acres lying waste, only awaiting settlers.

About that time, as William Gibson and Johnny Lambert were tracking a party of Indians who had driven off several head of horses, they captured a young Indian and took him to the fort. When his chains were removed the next morning, he ran out of the east gate up the bank of Beaver Creek, where he was shot through the hand. After several days, a large group of Indians returned to the fort and demanded food in payment for the injury. After receiving a beef and other supplies and feasting with the settlers, they returned to their tribe.[211]

Brigham Young's brother, Phineas Young, lived in the Kamas fort, and was often visited by Brigham Young. The first of these visits was on September 19, 1869, when Brigham came to the fort with the First Presidency and several of the Twelve after visiting Heber. A reporter for the *Deseret News* who had gone with them described the visit.[212]

April 1869 and 150 in Utah, Idaho, and Arizona by 1873. (Zion's Co-operative Mercantile Institution, The Rise and Demise of the Great Retail Experiment, Jeffrey Paul Thompson).

[210] The Utah Central Railway company had been organized on March 8, 1869, and it was completed on January 10, 1870, with its own golden spike engraved with the words "Holiness to the Lord." It was founded by Brigham Young to connect the capitol city to the transcontinental route. Surplus rails, spikes, bolts, cars and other supplies had been supplied by the Union Pacific in lieu of that cash owed to Mormon railroad workers who completed the transcontinental line through Utah but were never paid. The new line eventually allowed granite to be transported to the temple site by rail, speeding up construction. However, it was not until the early 1870s that stones could be regularly transported by rail.

[211] Echoes of Yesterday: Summit County Centennial History page: 270.

[212] *Deseret News*, September 29, 1869, p.6.

> The principal portion of the settlers in Kamas reside in a fort of hewed logs.... Outside the fort the children and many of the adults were ranged on each side of the road with banners to welcome the President and Company, and when we drove inside, the brethren took us into their friendly charge... At seven p.m. the people assembled at the meetinghouse. Sister McCormick having died the previous day (she died Saturday, September 18th), a funeral discourse was delivered by President Joseph Young followed by President Daniel H. Wells, George Q. Cannon, and President Brigham Young.... (It was) the first time the First Presidency and Twelve had been there.

That week on Friday, September 24, 1869, the Relief Society was organized in the Kamas Fort by President Willet S. Harder.[213] Eliza R. Snow typically attended these first organizational meetings, but I have no documentation of her presence in this case. Either way, Adelia was able to resume their old friendship. According to her biography,[214] "Adelia always visited (Eliza) at conference time. She often said, 'If I don't have a visit with Eliza when I go to conference I hardly feel like I have been to the City.'" Ann Smith was chosen as Relief Society president[215] with Ann Harder and Betsy Ann Deluche as counselors. Adelia was called as secretary. Charter members included Ann Gines,[216] Sarah Jane Williams,[217] Bertha Pangburn, Mary Lewis, Christina Larsen, and Christina Selck.

Eliza R. Snow

> Regular monthly meetings and a weekly sewing bee were held. The sisters would sew, knit, braid straw to make hats, sew rag strips and weave them into carpets, and make cheese from donated milk... In addition to visiting the sick, helping the

---

[213] In December 1867 Brigham Young had publicly called for the reorganization of the Relief Society in every ward throughout the territory. Adelia's friend Eliza R. Snow was assigned to aid local bishops in organizing permanent branches of the Relief Society. Using the minutes that she recorded in the early Nauvoo meetings as a constitution, Eliza created a standard model for all local wards that united women in purpose and provided a permanent name and structure to their organization. She began visiting wards and settlements in 1868, and at the end of the year, organizations existed in all 20 Salt Lake City congregations and in most counties in Utah. As she traveled from ward to ward to establish the Relief Society, she carried the original Nauvoo minute book with her and often read from it to emphasize the organization's foundations and to provide guidance regarding how it should be organized and what it might accomplish.

[214] History of Adelia Groesbeck Lambert, *FamilySearch* Memories KWJC-V2C.

[215] Adelia's biography in FS says it was "Nancy" Smithies. This is not true. Nancy Ann Smithies did not come with James to Kamas; he brought his second wife Hannah, who according to her biography did not take part in Church activities.

[216] Ann West Gines was born in England in 1814, came to Utah with six children in October 1861, lived in Salt Lake for two years while her son and husband worked in the Kamas area. The family moved there in the fall of 1865, transferred to the fort in Peoa in the spring of 1866, but back to Rhodes Valley in the fall. The new fort was completed in 1867, and many were still there for July 4, 1869.

[217] Sarah Jane was a non-Mormon from Missouri when her husband, who freighted to San Bernardino from Provo, married her and brought her to Provo in 1861. They were called to settle in Rhodes Valley with 20 other families in 1862, where they lived in both forts, and she joined the Church. She wrote in her memoir that "Roy Lambert's father (Johnny) often borrowed (her husband's) plow."

> needy, caring for the dead, and being good neighbors, the sisters spent considerable time on projects to make money to build and furnish their Relief Society House... On July 4th and 24th, the sisters sold ice cream, popcorn, and lemonade at the programs and dances. Everyone looked forward to the fun and excitement of the "Relief Society Annual Day." It began with a meeting and program at l0:00 a.m. Dinner was served at noon in the dance hall with each family bringing their own food.[218]

On September 20, 1869, Indians raided Fairview, stealing 18 horses and hit Kanarraville on the 31st. Soon afterwards Black Hawk surrendered at Fillmore. With the war finally over, the people in Rhodes Valley began to move out of the fort and onto the surveyed lots. Pamilla Ann Harder, the bishop's daughter, wrote that her family moved out of the fort in 1869.[219] Most of the first homes were log with dirt roofs and floors and had homemade wooden furniture.

The Utah legislature conferred elective franchise to women on February 12, 1870.

Kamas was still being called Rhodes in the 1870 census in June. The entry for the Lambert family was so inaccurate as to be nearly unrecognizable, a situation that was true for some of the other families as well. I suspect that some of the confusion was related to the mass movement of families from the fort to their lots that month. The first names of 13 of the 17 people in the combined Lambert household were recorded incorrectly, although they all began with the correct letter. For example, John's name was given as Joseph Lambert, Adelia as Ann, and Sena (Eline) as Emily, but all their ages and places of birth were correct. Nevertheless, this helpful fact can be deduced from the census: Both Lambert wives and all their children are shown together in the same dwelling. They lived two doors away from Charles N. Woodard, a former member of their Salt Lake City 2nd Ward.[220] Many people known to be living in Kamas at the time seem to be missing in the census, including Bishop Harder and Ann Smith, the Relief Society president, possibly because of misspelling of names.

In August the Coalville Ward was divided, and Samuel Frink Atwood[221] was appointed to preside as bishop of the new jurisdiction that included the Kamas Prairie, Peoa, Rockport, Parley's Park, and Silver Creek.[222]

The final survey of the new town was conducted in February 1871, changing some of the boundaries, and that is when the town was officially named Kamas.[223] A month later the *Deseret*

---

[218] Mountain Memories p. 35.

[219] Willet S. Harder immigrated from England in 1861 with his wife Ann Kearly and their five year old adopted son and married two more women in Salt Lake City. In 1868 he was called by William W. Cluff, who was now the Summit Stake president, to move with his second wife, Sarah Spicer, to Rhoads Valley to preside over the branch in the fort.

[220] Woodard's biography states that he came to Kamas "in company with John Lambert," however Woodard actually moved to Kamas on June 1, 1869, nearly a decade after the Lambert family.

[221] Atwood was living in Salt Lake City when he was called. He had come to the territory in 1859 and had served a mission to the Indians in Las Vegas, spent two years in the Cotton Mission in Dixie, and served a mission to the eastern states.

[222] Atwood continued as bishop when Kamas became an independent ward in 1877, and he lived in Kamas his whole life.

[223] Mountain Memories, p. 36.

News reported, “The settlers are pulling down their old fort with the intention of enlarging and beautifying.”

On March 10th, John Benjamin Lambert was born to Sena in Kamas.

Concerns about polygamy were increasing. Brigham Young was arrested by the U.S. Marshal for the second time on October 2, 1871, for “lascivious and unlawful cohabitation.” During the next three days, Daniel H. Wells, George Q. Cannon, and Henry W. Lawrence were also arrested. Brigham went to court on the 9th, paid $5,000 in bail, and “fled” to St. George for the winter. He was ordered back from St. George for trial on December 4th and arrived December 26th. He was put on house arrest on January 2nd and then was released April 25 on a writ of habeas corpus by Elias Smith, the probate judge, president of the high priest quorum in Salt Lake City, and cousin to Joseph Smith.

In 1872, school was still being held in a one room log building with a dirt roof, dobie between the logs, two windows, and a single door. Evidently it had been preserved when the fort was dismantled. The benches were logs sawn in half with pegs for legs. There were no desks, only a table for the teacher, who was still Adelia Lambert.

Adelia’s second daughter Mary married William Gibson, the militia buddy of her big brother Johnny, on May 6th. They moved to Ashley Valley in 1877, where William became a cattle rancher and the first sheriff in Vernal. He eventually served in the first state legislature.

William and Mary Lambert Gibson with family 1900

On August 26, 1872, the apostle John Taylor visited Kamas with the Church Patriarch John Smith, John Lambert’s former neighbor in Millcreek, who gave patriarchal blessings.

The first car load of coal was shipped from Coalville over the new Summit County railway the following spring. In June 1873, Brigham Young wrote to Bishop Atwood that he had heard of plans to open a liquor saloon in the Kamas Ward and instructed him to disfellowship the owners.

On the first of July, Sena’s ninth child, Laura Amanda Lambert, was born.

In January the *Deseret News* published a report from the Kamas postmaster, George B. Leonard: “We intend building a fine school house next season, size would be 24 x 40 feet. The Relief Society have a nice building under construction which is now under cover size 18 x 21 feet, built of nice logs hewn inside and out.” Adelia must have had great interest in both of these projects.

Her fourth child, Sarah Amelia, married Silas Mosher Pack on January 5, 1874. They lived in Kamas all of Amelia’s life, and Sarah eventually had 13 children. Silas served three missions and served as bishop in Kamas.

John Lambert was the animal pound keeper in Kamas. He gave notice in the *Deseret News* on February 11th, that two heifers and a steer in his corral would be sold if not claimed promptly. He filed a similar notice a year later for five heifers and two small yearling steers, none of them branded. In the spring, Amelia's youngest daughter Mercy was baptized just after her eighth birthday. Mercy was baptized with her sister Emma (aged ten) and Elizabeth, Sena's daughter (nearly nine), by Joseph Warr. Charles Lyman Russell, counselor to the bishop, confirmed them. They were still living in the duplex cabin. Mercy wrote: "Our house was south of the elder bushes that grow in the street between Aunt Olena (Sena) Lambert's and Sister Gines' place.[224] Father built part of that house that sister Gines lives in. He used to own the far lot adjoining one another."

The following year polygamy issues continued to heat up. In March 1874 Brigham Young was confined for 24 hours in the Utah penitentiary for contempt of court in his alimony case with Ann Eliza Young. There were several polygamy arrests and trials the next month.

On July 3rd, Sena's two year old daughter Laura Amanda died.

During his teens and early manhood Johnny hauled wood from Lamb's Canyon, a tributary of Parley's Canyon, into Salt Lake City and sold it in order to help feed and clothe his father's family.[225] Shortly before his 26th birthday he was attacked and severely beaten by three young coal miners who were driving wagons loaded with coal just below the mouth of Parleys' Canyon while Johnny was taking a wagon load of butter and eggs to market.[226] The attackers were 28 year old William Murray,[227] 28 year old John MacFarlane,[228] and 18 year old Daniel McAllister.[229] Johnny was brought the next day to City Hall, looking pretty beaten up, by a Mr. Malin of the 10th Ward who filed a complaint in his behalf.[230] The fact that the ruffians were identified by name suggests that Johnny may already have known them. Six days later the paper reported that William Murray was brought before the police court and fined $50.

---

[224] Sister Gines was Ann West Gines, wife of George Gines from England. They had arrived in Kamas from Salt Lake in 1865, following their son Samuel, who had come to Peoa in around 1861 or 1862.
[225] John C. Lambert, A Brief History, Memories KWC2-V58.
[226] *Deseret News*, September 2, 1875, p. 3.
[227] Murray was a single man born in Northern Ireland in 1847 who immigrated in 1868. He does not show up in any census until 1900, when he was working as a cement finisher. He died in Salt Lake City in 1937.
[228] Macfarlane, *FamilySearch* LVGB-TKF, was born in 1847 in St. Clair, Illinois, 200 miles south of Nauvoo, the son of a carpenter. At the age of 13 he was working with his older brother as a miner in Alameda, California, and was evidently working in a Park City mine at the time of the fight. At the age of 18 he was living with a farmer in Payson, working as a sheep herder. He married a Mormon girl from Parowan in Cedar City and had a two year old son, who had been born in Idaho. They lived for a while in Nevada before moving permanently to Cedar City. At the age of 65 he was doing odd jobs as a laborer in Cedar City, where he lived until his death in 1915. His wife's obituary stated that she was born a Mormon, but never active in the Church.
[229] McCallister, *FamilySearch* KVGX-YX2, was born in Salt Lake City in 1857, married in 1869 in St. George, died at the age of 36, occupation mining operator.
[230] Malin was probably James Malin, a justice of the peace and constable in the First Precinct of Salt Lake. Malin was 36 years old and lived at 8th East and 6th South, which was in the 10th Ward about five miles from the mouth of the canyon and five blocks from the house in the 2nd Ward where Lamberts had lived. Malin had lived in Rockport (four miles from Peoa) between 1864 and 1867 but returned to Salt Lake due to Indian unrest. He served as a bodyguard to President John Taylor when he was fleeing arrest for polygamy in 1887.

President Ulysses S. Grant visited Brigham Young at Ogden that October. He had come to confer with his appointees, who were resisting polygamy. When the president, his wife Julia, and his appointed governor of Utah, George W. Emery, traveled with Brigham Young in Grant's private train car from Ogden to Salt Lake City, the route from the station to Grant's hotel was lined with children singing and throwing flowers. Julia Grant, who said she admired the Mormons despite her objection to the practice of polygamy, publicly offered a prayer for the Mormons when she visited the tabernacle. On the way back to Ogden, President Grant instructed Governor Emery not to curry favor with the Mormons like his predecessor had, but to align himself with the Gentile community, but Emery eventually took a middle road, siding with neither faction. Two months later in his annual message to Congress, the president spoke of the "anomalous, not to say scandalous, condition of affairs existing in the Territory of Utah." [231]

Twenty-five days after President Grant's visit, Brigham Young was again arrested for contempt of court for not paying alimony to an estranged wife but was discharged November 18. Grant removed Judge McKean after the action, partly owing to political pressure and possibly as a result of the personal interaction he had with the prophet on his visit.[232]

Adelia's father, Garrett Lewis Groesbeck, died at the age 81 at New Hope, Iowa on January 11, 1876.

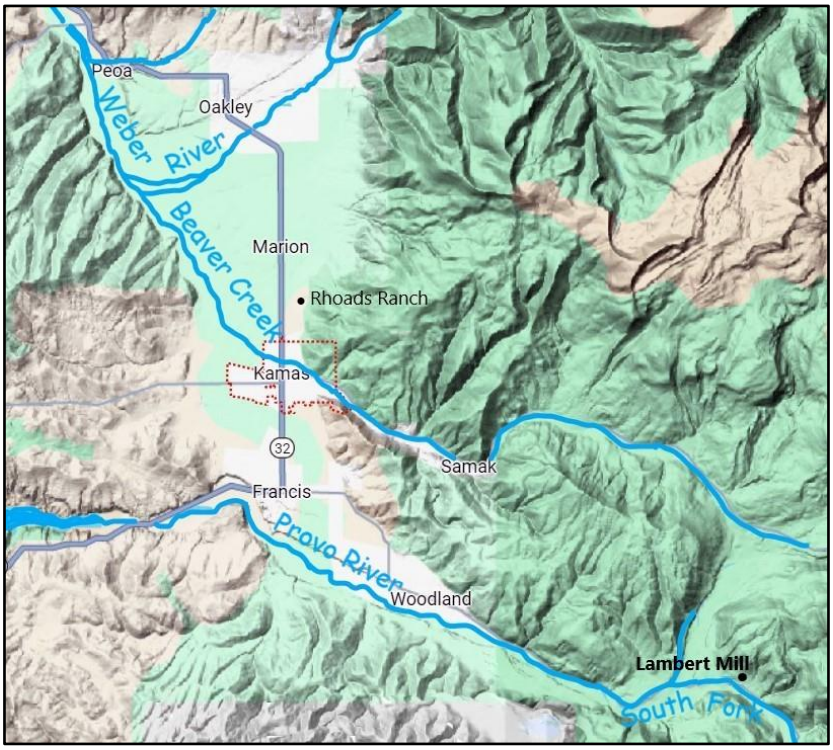
Sena's father, Hans Larsen, died in Salt Lake City the following month. He had hoisted granite with block and tackle to build the temple until just before his death. He also had a job hauling water from the hot springs for Brigham Young's rheumatism.

Sena's tenth child, Parley William Lambert, was born July 25, 1876. Adelia's boys, Richard and Jedediah, ran a saw mill with Sena's son Joseph Heber which they had bought in the upper Provo River about 12 miles east of Kamas. At the time, all three boys were between 22 and 25 and unmarried. In the summers their younger sisters Ann, Emma, and Mercy cooked for them, their father and Johnny taking them up and back in two ox-drawn wagons. Joseph Heber later wrote, "From money thus earned, I bought a lot in Heber…and built a two room house on it and furnished it when I was 29," the year Joseph Heber married. None of Adelia's three boys married until in their 30's.

---

[231] Thomas G. Alexander, A Conflict of Perceptions: Ulysses S. Grant and the Mormons, "Dispatches from Grant" newsletters, Issue 4 (July 1971).

[232] Grant continued to oppose polygamy, but seemingly backed off for the rest of his administration. The final push by the federal government to abolish polygamy came under President Grover Cleveland, a decade later after Grant died of throat cancer, who addressed polygamy in his first annual address to Congress. Ironically, it was Cleveland who pardoned polygamists in 1894, restoring their property and civil rights.



Adelia was a fine horseback rider and rode often. One day her horse fell with her as she was riding out to Woodland to visit her daughter Sarah Pack and her toddler and infant girls.[233] That is when her family persuaded her to stop riding. She was 55 years old.

A Worm Fence

There were about 1,000 people living in Kamas Prairie that year, although only a little over half of them lived in Kamas. Sometime in the 70's, Johnny homesteaded 160 acres about a mile and a half southwest of Kamas. He built a worm fence all around the property, hauling the six inch poles from the canyons with ox teams. He pulled out the sage, cleared rocks into the corners and irrigated the field. On it he built a two-room house. He dug a well and a cellar and also built a barn to hold 40 tons of hay and stable 20 horses and cows. His lumber came from the up-and-down sawmill that he had constructed with his brothers.

John Lambert built Adelia a new house on his lot east of the old house with three rooms downstairs and three upstairs. Their youngest daughter Mercy recalled it being built when she was 11 years old, which would have been around 1877. I assume that Sena took over the rest of the duplex cabin for her growing family.

Kamas was organized as an independent ward in the new Summit Stake with Samuel Frank Atwood continuing as bishop. There was a great reorganization of branches into wards all through the

[233] Sarah's firstborn had been a boy who died at six weeks the winter of 1874.

territory after Brigham Young's death on August 29, 1877.[234] When Brigham died the temple walls were only twenty feet high, just above the level of the first floor. But after this, the construction accelerated considerably.[235]

Childhood diseases were an issue during the fall of 1877 and the following winter throughout the whole territory. Alonzo Russell died of diphtheria that winter in Kamas. He was 17. His 12 year old sister died February 3rd. Their mother, Samantha Russell was the midwife in the area. The Salt Lake papers were reporting deaths from diphtheria in every issue that month including a family who had lost four children in 16 days. There is no record of diphtheria among the Lambert children.

On Thursday, September 5, 1878, John, Adelia,[236] Sena, and nine of their children were re-baptized along with four members of the Pack family into which Sarah Amelia Lambert had married four years earlier. John Lambert confirmed a couple of them and so did James Smithies. Adelaide, Mary Adelia, Richard Franklyn, Joseph Heber, and Ephraim were all living in Kamas, but none of them were rebaptized with the rest of the family. A new bishop was sustained, Douglas C. Gines, after which he reported that he was told in a dream which sister to call as the new Relief Society president.

In January 1879 the Supreme Court upheld the anti-bigamy law of 1862, an action which revived the legal issues facing Mormon polygamists. By spring there were many polygamy trials and sentences in Salt Lake City.

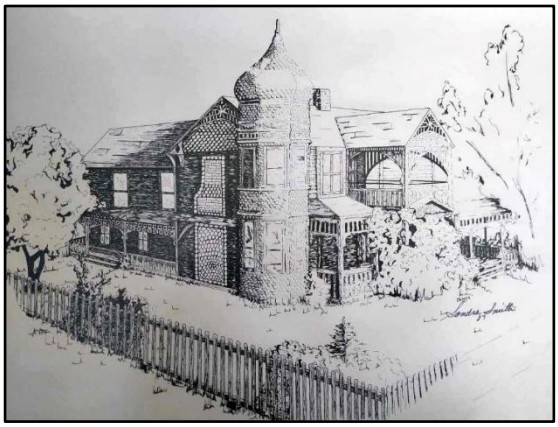
Emeline Agnes Lambert was born to Sena on May 19th, her 11th child.

Mercy Lambert

Mercy wrote that she went barefoot every summer until she was 14 years old. "Father and mother let us go down to our oldest sister's (Adelaide) place and we took our cows. They called it Provo then, but they named it Woodland in a few years." Woodland is about six miles south of Kamas on the Provo River. Mercy continued, "Father raised many yokes of cattle and trained them."

Adelaide and her husband Riley Green moved to Vernal in 1879 to run a small water-powered flour mill but wintered that year in Woodland due to bad weather. Riley had two brothers living there, and also William Gibson, Mary Adelia's husband. By that time, Adelaide had eight of her eventual 16 children and Mary Adelia had two of three.

[234] Frank Atwood served as bishop until 1901 when Sena's son Dan Lambert took over.
[235] https://rsc.byu.edu/salt-lake-city-place-which-god-prepared/design-construction-role-salt-lake-temple
[236] Interestingly, Adelia gave Bosworth as her maiden name, not Groesbeck.



It was probably around this time that John Lambert built a magnificent new house. On June 15th, both families of Lamberts appeared in the 1880 census living in a single household of 17 people including four sons over 20 years of age. The four oldest girls were all married by this time and Sena's 22-year-old son Ephraim had married Agnes Mitchie just two months earlier. There were 564 people living in Kamas.

On September 11th,1880 an electric light exhibition was given in Salt Lake City in front of ZCMI. Thirty days later John Taylor was named President of the Church after a gap in leadership of three years following Brigham Young's death.

Mercy wrote, "When I was fifteen…our youngest brother Jedediah took Ann, Emma and me…out to Vernal to visit our two oldest sisters, Martha Adelaid Green and Mary Adelia Gibson. It took us a week to go each way."

Three weeks after the girls and Jedediah returned, Jedediah traveled with Adelia to Iowa to visit her relatives, probably going by train. It was in the fall of 1881. Adelia was 59, and had not seen her mother, Mercy Groesbeck, for 30 years, and her father had been dead for six. The only child of Adelia's that Mercy had ever seen, was Adelaide as a baby, and now Adelaide was the mother of nine children.

Adelia and Jedediah may have stayed in Iowa for five or six months. For the sake of completeness, I will summarize the lives of the Groesbeck and Lambert families that they visited.

While in New Hope, they visited Adelia's mother, Mercy Groesbeck, and the families of three of her siblings, William, Henry, and Dan with their families.

Mercy Groesbeck was 79 years old when Adelia visited her,[237] widowed and living in New Hope Township with Adelia's brother William. In 1855, William had married Susan Fenner, a girl from Ohio, and joined the rest of the family, who had arrived in New Hope two years earlier. William was a carpenter and millwright by trade and built one of the first grist mills on the Grand River. There were fine bottoms along both sides of the Grand River where the Groesbecks created their farms on the border of New Hope and Dodge townships.

Adelia also visited her oldest brother Henry and his wife Mary Sears. As newlyweds, Henry and Mary had moved from West Point, Lee County in 1853 with his parents and Adelia's unmarried siblings to New Hope Township, Iowa to claim farmland seven miles north of Mt. Pisgah. The area had been organized into Union County two years earlier with a population of 80 people including a few remaining Mormon families in Pisgah.[238] Union County was not organized into townships until 1853, probably just before the arrival of the Groesbecks, when their settlement was named New Hope Township. A sign of the remoteness of the area is that there had not been a single road in the

[237] Mercy Groesbeck lived another seven years.
[238] The last of the refugees from Nauvoo evacuated in the spring of 1852.

county except those made earlier by the Mormon Pioneers. In 1854 a state road was surveyed which connected all the county seats between Burlington to Council Bluffs, which soon allowed a stage line conveying passengers, mail and express.[239] Henry's farm was 280 acres, and he and his brothers were leading citizens there. Henry had three adult daughters still at home, the youngest named Adelia after her aunt.

Dan Groesbeck, a younger brother of Adelia's, farmed on adjacent property in Dodge Township. At the time of Adelia's visit, he and his wife Sarah had three children under nine years old.

Adelia's sister Harriet, who was nine years old when Adelia last saw her, had died.[240] Two other sisters, Mariah[241] and Amelia, were living in Kansas. Adelia and Jedediah probably visited them on the way home.

Adelia also had a chance to visit her 49 year old sister Amelia, who never moved with the family to New Hope. She and her husband Moses Clawson were childless and lived in Jackson, Iowa, which is only 12 miles from their old home in West Point.[242]

Adelia and Jedediah probably also spent time with her Lambert in-laws in Rock Creek Township, Illinois. By then Richard Lambert was 59 and his wife Jane was 57. The Lamberts had five children living at home between 15 and 22 years old, and ten more were married and out of the house, most of them living in Rock Creek Township. Richard was an elder in the Reorganized LDS Church.

Their oldest son John Henry Lambert was married and living nearby with a wife and six children aged 1-13.

Their second son Joseph had moved to Dowville, Crawford, Iowa, where he was living with his wife Anna and two boys aged three and six. Joseph had joined the RLDS in 1866 and risen quickly to leadership, having become a member of the Council of Twelve Apostle at the age of 28 in 1873.[243]

Richard's third son, William Thornber Lambert, was living within a quarter mile of his parents with his wife Alice and three children aged 2-7. An RLDS church house had been erected near his property six years earlier, and like his father, William was an elder of the RLDS, although his wife was a Methodist. William was a farmer and served as a highway commissioner.

Richard's daughter Mary Elizabeth had married Samuel Siegfried, a close neighbor in Rock Creek and a veteran of the Blackhawk War in Illinois. They had four children aged 4-11. After their marriage they lived several years in Kansas, but returned to Illinois in 1875, when they were baptized RLDS and attended the Rock Creek Branch.

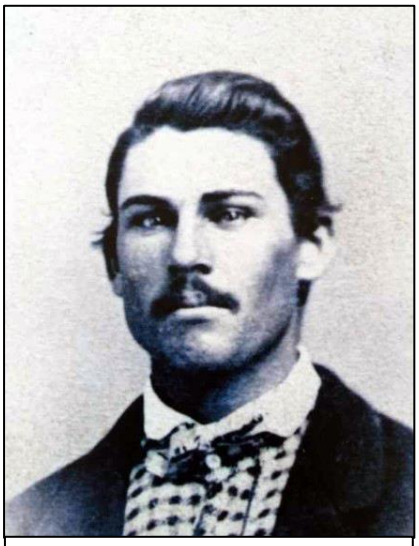
---

[239] History of Union County, Iowa, George A. Ide, 1908.
[240] At the age of 17 Harriet had married an immigrant from Germany named Gerhardt Peters, and they moved back to Burlington, Iowa, where she died in 1865.
[241] Fifty-six year old Mariah had married Walter Rowell in 1849 and was living in Burlington when John and Adelia Lambert visited Iowa in 1849. Now she and Walter were living in Charleston, Kansas. Cordelia, who was only three when Adelia last saw her in West Point, had married George Washington Allen in New Hope in 1866, and was by this time also living in Kansas.
[242] Amelia returned to New Hope in 1889 when her husband died, and in her old age she moved to Omaha.
[243] Joseph Richard Lambert became presiding Patriarch of the RLDS in 1902 and died in Independence, Missouri in 1932.

Another daughter named Margaret was also living in Rock Creek at the time of Adelia's visit. She had seven children aged 1-17. Her first husband had died, and she married an older widower with children of his own. Twenty-four year old daughter Agnes was a newlywed, living about three miles away with her husband Thomas Stevenson. They had their first child, an infant daughter, in March, about when Adelia was with them.

One son, 31 year old Daniel, was married and living in Sioux City, Iowa.

John Lambert's older sister Elizabeth and her husband Timothy Terry, who were also living in Rock Creek, had only one child left at home, 30 year old William, who managed the family farm, since Timothy was now 81 years old. Elizabeth was 66.[244]



Johnny Lambert

During Adelia's long stay in Iowa, she appears to have missed Johnny's wedding. He married his next door neighbor Margaret Ann Woodard in the Endowment House in Salt Lake City on February 23, 1882. He was 32 years old, and she was 23.

On February 16, 1882, the U. S. Senate passed the Edmunds Act, which made polygamy a felony. The Act passed the house on the 14th and was soon after signed by President Chester A. Arthur. On April 19th, George Q. Cannon was denied his seat in Congress.

At the age of 43, Sena delivered her twelfth and final baby on February 7th. The baby, whom they named Alice Adelia, did not survive. This was Sena's second child not to survive birth, and she had lost a two-year-old in 1875.

Adelia and Jedediah returned from Iowa in April.

[244] One of Timothy Terry's children, Parshall, had gone to Utah with Brigham Young's 1847 party. Another son named George lived most of his life in Hancock County, Illinois but went to Ogden in 1900 and married there. Although Elizabeth had nine children, only William lived long enough to be married, and she never had a grandchild of her own. Her first child, Lydia, died at the age of two. Her second, Richard Lambert Terry, lost a leg in the Civil War, mustered out in 1865, and died soon afterward at the age of 18. Her third child, Hannah Patience died at the age of three months. Eliza Ann lived to be four. Charles died before he turned seven. Malinda died at 16. Margaret died at 18, and Harriet died at 17. It sounds like tuberculosis was in the family, killing all those teenagers. Elizabeth Lambert Terry outlived all of her children but William, who was not married until nine years after Adelia's visit when he was 39 years old, and never had children. Elizabeth died at her home in Rock Creek Township at the age of 72 without a single grandchild. Her husband died three years later in 1885, and William lived until 1919 in Rock Creek Township.

That summer Emma and Mercy moved to their brother Johnny's homestead south of Kamas. They took Adelia's cows and pigs with them and made butter and cheese, carrying 20-25 pounds to the co-op store at a time, which gave them enough money for winter clothes. When Johnny's baby daughter was born the following December, his young wife Margaret died a week later, probably from childbirth complications, and then the child died a few days after that. With Margaret gone, Johnny had the girls stay and cook for him and his hay men the next summer.

Ann Mariah and Dolph

The following March, Adelia's 21 year old daughter, Ann Mariah, married Thomas Adolphus White in Salt Lake City. They settled in Woodland where Ann had nine children. They were later called to move to Duchesne.

The year 1884 year featured unusual weather. Snow slides in the spring closed the mountain roads. There was flooding during the spring runoff, and on July 6th a tornado caused extensive damage to crops and buildings. Much of the irrigation system and many buildings needed to be rebuilt in the Kamas Valley.

Sena's son Dan[245] eloped to Heber City that March to marry 17 year old May Young, daughter of Phineas Young, Brigham Young's brother, after her father threatened to send her to Salt Lake because she was too young to be married. The young couple remained away from home for about three months. Dan and his two older brothers Joseph and Ephraim owned a sawmill in Soapstone Canyon, so he went there to work, and May cooked for the men. She did this the next five or six years every summer.[246] The brothers took a contract to supply native timber for the mines of Park City.

The year 1885 featured many polygamy arrests, trials, and imprisonments. The body of the temple was completed, but not the towers.

President John Taylor went into hiding from the U.S. marshals in February. That month the right to vote in Idaho was prohibited to Mormons who would not disavow polygamy. In Utah there were nearly 200 imprisonments that year for unlawful cohabitation and many more in Idaho. The government took possession of the Church offices and properties. President Taylor died in exile.

In September, deputy marshals made a raid on Heber, arresting Joseph Moulton, John W. Witt, and John Duke and taking them to Salt Lake City. No doubt John and the other polygamists in Kamas took note of this, and it is likely that John Lambert's two wives were living in separate houses. Sure enough, soon George Naylor and Daniel Lewis[247] were arrested in Summit County on charges of unlawful cohabitation fined $60 each and imprisoned for 60 days.

On January 7, 1886, Joseph Heber Lambert, Sena's oldest child, married Alice Matilda Michie in the Logan Temple. It was a double wedding, his younger sister Elena Dorothy Lambert having married

---

[245] Dan was 6 feet four inches tall and weighed 240 pounds, known for his physical strength.
[246] May Young diary in *Ancestry* memories.
[247] Daniel Lewis lived in Marion, the uncle of Mercy's boyfriend Daniel Bowen Lewis.

Alice's brother Robert Michie the same day, the third intermarriages between Sena's children and the Michies.[248] Joseph Heber and Alice moved into the house that he had built in Heber.

Franklin and Elva

On April 14, 1886, Johnny married Olivia Frances Anderson in the Logan Temple. The same day, his 31 year old bachelor brother Richard Franklin married Elva Eudora Woolstenhulme. Richard and Elva eventually had eight children and lived in Kamas.

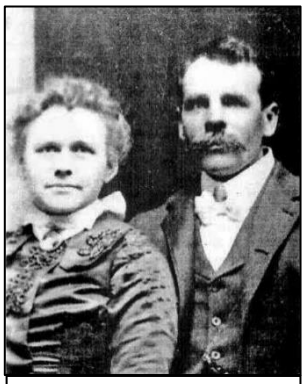
The first dance hall in Kamas was built in 1887 by Jedediah Grant Lambert and his brother in law Silas M. Pack, Sarah's husband. The dramatic company was also organized that year, and Jed was one of the actors. Later the dance hall hosted silent movies.

Eliza R. Snow, childhood friend of Mercy Bosworth and mentor to Adelia, died in Salt Lake City on December 6, 1887, at the age of 83, still presiding over the Relief Society, which had over 22,000 members in 400 local congregations. Her obituary was published in newspapers across the country after her death. The *New York Times* described her as "one of the central figures of the Mormon galaxy." She was buried in Brigham Young's cemetery.

Adelia's youngest child, Mercy Harriet Lambert, married Daniel Bowen Lewis in the Logan Temple on January 25, 1888. They lived their whole lives in Kamas and had eleven children. Daniel was a son of Welsh parents who had lived in Hoytsville before moving into the Peoa Fort and eventually into the Kamas Fort in 1866.

Daniel and Mercy Lewis

Adelia's mother, Mercy Bosworth Groesbeck, died at her son William's home in Afton, Union, Iowa on February 24, 1888.



Alice Myrick and Jed

On May 14, 1888, Jedediah Grant Lambert, the last of Adelia's sons to wed, married Alice Marianne Myrick in Kamas. They were sealed February 5, 1890, in the Logan Temple.[249] Only Emma, who was 24, had not yet married.

There were more arrests and imprisonments in 1888 for "unlawful cohabitation" in Utah than in any previous year.

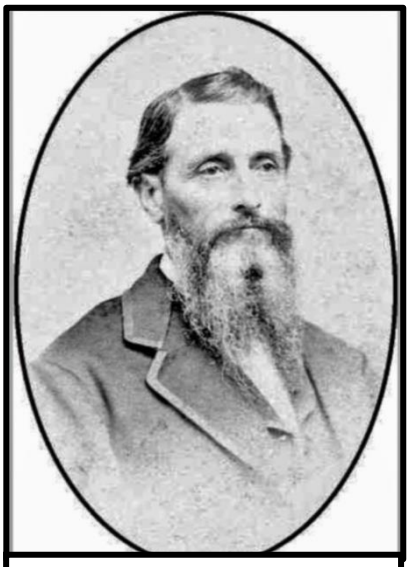
The next summer Johnny Lambert moved his wife and two boys from the homestead farm into the Kamas townsite, settling on the northwest corner of the block on which his father lived. Twenty yokes of oxen were

[248] Recall that Ephraim Lambert had married Agnes Michie March 9, 1880.
[249] Alice's father had been at Haun's Mill as a four-year-old when his father and his 10-year-old brother were killed.

used to haul the house to the town. As finances allowed, he added to and remodeled his house so that by 1902, it consisted of nine rooms.

In 1889 the question of confiscation of Church property became an issue. It went before the U.S. Supreme Court, and the Mormons lost, leading to The Manifesto, which was issued September 1890 and formally adopted October 6th. During the next three years the interior of the Salt Lake Temple was constructed. On April 6, 1892, the 12.5 foot angel Moroni statue was placed onto the capstone of the temple and the temple was dedicated.

Sena's tenth child, Parley William Lambert died at the age of 16 of typhoid pneumonia in December 1892.



John Lambert

John Lambert died at the home of Sena's son, Dan Lambert, on November 5, 1893, several weeks after a stroke at the age of 73.[250] Adelia was to outlive John Lambert by 17 years. Sena had a home of her own in which she lived with her 14 year old daughter Emiline. It had one large room on the ground floor. Emeline had a bedroom upstairs until she married Jacob Janes four years later.[251]

Emiline and Sena

In spite of the cold weather, a large crowd complete with a brass band gathered along main street in Kamas on January 4, 1896, at 8:03 a.m. when Utah became the 45th state.[252] Businesses closed throughout the state. Bells rang, whistles blew, and crowds in the streets shouted, hugged each other, and shook hands. People packed temple square to see fireworks exploding over the tabernacle, in which hung a 168 x 78 American flag from the ceiling with an electric light illuminating the 45th star. The tabernacle choir and a chorus of a thousand children sang the Battle Hymn of the Republic.[253]

On March 19, 1897, Adelia's 33 year old spinster daughter Emma Cordelia married Don Carlos Pack, a 49 year old widower with four adult children and the half-brother of Silas Pack, her sister Sarah's husband. Don Carlos Pack's wife had died in her 20's nearly two decades earlier. At their

---

[250] His granddaughter Ruby Provost related her mother's touching version of John's last minutes in Death of John Lambert, *FamilySearch Memories*, KWNK-49F.

[251] Emeline divorced Janes and married Frank Carpenter. In later years they enlarged their house in Kamas and took in Sena, who lived with them until her death in 1921.

[252] *Deseret Weekly*, Jan 7, 1896.

[253] Gary D. Young, Morgan Lewis of Kamas Valley Utah, *FamilySearch* Memories, K24W-1L9.

wedding in the Salt Lake Temple, Don Carlos was sealed to both women. Don Carlos, wrote that the proxy at this wedding for his deceased wife was "Eleanor Groesbeck—my sister."[254]

In April 1901 Dan Lambert was sustained as bishop of the Kamas Ward and served until 1908.

At the age of 79 Adelia received a return visit from her family in Iowa. The visit made page one of the *Coalville Times* of July 10, 1901. "Kamas. Mr. Groesbeck, a brother of Mrs. Adelia Lambert, and three of her sisters from Iowa, are here visiting their relatives and will spend a couple of weeks." These were all of Adelia's living siblings. Dan Groesbeck was 59 years old, having left his farm in the hands of wife and his three adult sons Herman, Benjamin, and Arthur and their sister Louise, none of whom were married. Adelia's oldest sister Mariah Rowell, now 76, had been a widow for 13 years. She came all the way from New Jersey, where she had been living with a daughter. Amelia was 70, a widow for eight years living in Salem, Iowa about 15 miles from the family home in West Point. Cordelia, the baby sister, was now 55, widowed at 48 and living near Dan in Dodge County, Iowa. They commemorated the visit with this photograph.

L-R: Mariah Groesbeck Rowell, Cordelia Groesbeck Allen, Dan Van Ness Groesbeck, Amelia Groesbeck Clausen, Adelia Groesbeck Lambert

A year later, Adelia broke her hip while attending stake conference in Coalville. This was also memorialized in the *Coalville Times* on Friday November 7, 1902.

> Mrs. Adelia Lambert of Kamas met with a very serious accident here last Monday morning. She was in a buggy being driven by Silas M. Pack, and when they reached Robert Walker's, Mr. Pack asked his wife and Mrs. Lambert if they wished to be driven to the Stake House or get out and walk down. They said they would walk, and Mr. Pack got out to open the gate. At

[254] Eleanor had married Nicholas Groesbeck, whose parents were from Schaghticoke, New York. I have not been able to link him to Adelia's family.

> the same time Mrs. Lambert started to get out. Mr. Pack did not notice her getting out and started up the team. The lady was thrown to the ground and her leg broken just below the thigh joint. Mrs. Lambert is over 80 years old, and it is feared that the accident may prove fatal. The lady had been very spry for her age, and it is hoped she will recover. She was taken to Kamas on Monday.

It was not fatal, and she broke her leg again the same year. She healed both times and lived almost five more years.

In a letter to her daughter Mary Adelia Gibson, Adelia wrote,

> I was 85 (on) my last birthday the 14th of April. I take cold easy, can only see to read and write with my right eye. Cannot bear the lamp light on my eyes, go to bed early on this account, not because I am sleepy. I wake early in the morning. I have time to remember my children and grandchildren and don't forget to pray for them--those that are far away and those that are near, that they may be blessed as they need with health and strength and be found striving to keep the commandments, attending to their duties, putting away things that are evil, walking in the straight and narrow path that leads to eternal life.

Adelia and photo of John in center. Their children clockwise from left: Johnny, Amelia, Jedediah, Richard Franklin, Emma Cordelia, Mercy, Adelia. 1908.

Adelia was living at the home pictured above two years before her death. She died in the home of her youngest daughter, Mercy Lewis,[255] in Kamas on March 4,1910 at the age of 87.

[255] Mercy later donated Garrett's 1837 edition of the Book of Mormon to the BYU Library. It had probably been among Adelia's keepsakes.